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Crispianism Unmask'd;
OR, A
DISCOVERY
Of the several
Erroneous Assertions,
AND
Pernicious Doctrins
Maintain'd in
Dr. Crisp's
SERMONS.

Occasion'd by the Reprinting of those Discourses.

L O N D O N :

Printed for *Richard Baldwin*, near the *Oxford Arms* in
Warwick-Lane, 1693.

Advertisement.

THE Author hath prepared some brief Reflections on the Doctor's Son's Undertaking, Entituled, *Christ made Sin*; but especially on his Doughty Preface or Epistle before it, *to the Auditors at the Merchants Lecture*; which, accordingly as he sees these present Reflections are treated, he may have Thoughts of Publishing.



To the

R E A D E R.

IT is truly lamentable, and of dismal Consequence, that any controverted Points should be disputed with so much Heat, and such Intemperateness of Spirit, as hath been heretofore; and hitherto, is but too evident. Truth is yet Truth, and Error is yet Error, whether they be discerned aright or not. The Doctrins and Concerns of Christianity cannot look like themselves, nor be discerned in their native Evidence, Strength, and Lustre, whilst mingled with Mens Interests, and pleaded for in Passion. The Wrath of Man works not the Righteousness of God. Strong Arguments calmly offered and closely urged, after a due stating of the Case to be debated, will probably do great Service to the Interest of Truth; whilst personal Reflections, and a solicitous Concernedness for our own Interest and Reputation, will sooner evidence the Partiality, Rage, and Emptiness of our Minds, than any way befriend or serve what we so eagerly contend for. Far be it from me, to censure or arraign the State and Spirit of the Reverend Dr. Crisp, whose Soul I take to be in Heaven, and whose Intentions and Designs might be sincere and good, tho he might not so distinctly see the Nature, Order, and mutual Relations and Dependences of Truths to and upon each other. That which I would advise and court the Reader to, is this; that he would duly weigh what is here offered to his Eyes and Thoughts. If the worthy and learned Author of this Treatise have mistaken the Doctor's Mind, mis-quoted his Book, or wrested and perverted what he quotes, or forc'd his Inferences unduly from what the Dr. owns; let such things be discover'd and expos'd; if otherwise, let no Man's Reputation hinder the Reader's entertainment of Truths, when discernable in their proper Evidences,

TO the READER.

*nor bring him to admit of Errors, because of their plausible Disguis-
is, to set them off the better. Not that I think that Dr. Crisp would
willingly mistake, or knowingly abuse the Truths of God; and yet I
cannot say that his Thoughts and Notions were so deep, sound, or
clear, as I believe his Heart was warm and honest, as to the Name
and Cause of Christ. Clear Heads and honest gracious Hearts can-
not be always found together: Yet are we commanded to grow in
Grace and Knowledg. I will not here interpose in the disputing
Part, though my Sentiments are quite different from what the Dr.
offers as his own, but is (in my mean Thoughts) very defective, as
to the Cogency of proving what he pathetically asserts. I have both
form'd, methodiz'd, and fix'd my Thoughts about these things, from
that fit Directory of Sentiments about them, in 2 Pet. 1. 3 to the 15.
too large to be considered now, or here inserted.*

*I verily believe, the careful and considerate Reader will not lose
the Time and Thoughts he spends on these Reflections. The Au-
thor hath, with no mean Skill and Judgment, suited his Discourse
to vulgar (as well as entertained judicious) Readers. Take in
nothing upon Trust. Compare all wisely and impartially, and beg
for Wisdom to discern what is right, and be practically faithful to
discover'd Truths. And this is all that is desired of thee, by the
Author's and thy hearty Friend.*

LONDON,
April 4. 1693.

ERRATA.

PAGE 7. line 1. dele *usc.* p. 8. l. 18. read *meaning.* p. 9. l. 4. r. but he omitt. p. 16. l. 7. for
that r. of. l. 8. for *of r. that.* p. 36. l. 10. for *are r. were.* l. 16. for *the r. be.* l. 38. for *on r.*
in. p. 44. l. 6 from the bottom, insert *not.*

*The Reader is desired to correct any other Faults that may have escaped the Press, by
reason of the Author's distance from it.*

Crispianism Unmask'd ;
 O R,
 REFLECTIONS
 O N
 Dr. Crisp's
 SERMONS.

THERE is a *Book of Sermons* not long since reprinted, which is in many Peoples Hands, and finds no small acceptance with them; but I must be bold to tell them, that it is as *dangerous* and *pernicious a Piece* as hath appear'd in Print in this Age; and it is the more so, because it is in other parts so good and excellent: For the Author of it hath spent a great part of this Work in exalting *Free Grace* and *Christ's Righteousness*: He sets forth the *transcendent Love of God* to Sinners; he admirably extols the unmerited Favour and Philanthropy of Heaven; he is very pathetical in expressing the astonishing *Love of Jesus*, in undertaking the Redemption of Mankind; he hath well decipher'd the excellent Nature of this *Redemption* and *Reconciliation* by Christ, shewing how *Mercy and Truth have here met together*, and how *Righteousness and Peace have kissed each other*; how divine Justice and Goodness are equally discovered in the Satisfaction made to God by his Son. This he hath shewed very plainly and demonstratively. And his Undertaking also is laudable, when he depressoeth *Good Works* and *Holy Duties* so far, as they are made Ingredients of *Justification*. To this end, he well sets forth

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the Weakness and Sinsfulness of Mens best Performances, and the Impossibility that they should satisfy God's Justice, or merit any thing on our behalf; in short, our Services and Duties are not our Saviours. This Book is extremely useful and commendable so far, as it teacheth us to give Christ the Preeminence in all things, and to exalt and magnifie his Righteousness, so far as it directs us to fix our Hope and Trust only in him, so far as it convinceth us, that all our Works, Duties, and Services, are insignificant, as to our Justification before God. Besides, it is very useful as to this, that it often represents to us the free Grace of God, as a genuine Motive to Gospel-Obedience: For certainly there is no Motive like this; this free and undeserved Kindness of God towards us, is the most powerful Attractive to Holiness, the strongest Obligation to a religious Life, the most effectual Engine to draw us off from the Commission of Sin and Vice. *This Grace of God which bringeth Salvation, teacheth us to deny ungodlines and worldly Lusts, and to live soberly, righteously, and godly in this present World.* Thus far this Writer hath very laudably acquitted himself. Had he gone no farther, his Sermons would have deserv'd the Applause of all good Men, rather than their Censure.

But behold! Whilst he seems to vindicate God's Honour one way, he shamefully abuseth it in another: For his Zeal for Christ's imputed Righteousness, makes him vilisise, and almost exclude an internal Righteousness of our own. Whilst he is running from the Popish Doctrine of Good Works, as meritorious Causes and Procurers of our Salvation, he lasheth out too far, and runs into another extreme, representing all our Graces and Duties, all our religious Exercises and Performances, as useless, in order to Salvation, and thereby discouraging all our Endeavours and Enterprizes in Religion, and even stifling a holy Life. This Doctrine is the more pernicious and fatal, because the Author hath blended it with so many wholesome things, as Poyson proves the worse when 'tis mixed with our Food and Drink; for then, being not sensible of it, we greedily take it down, and consequently send it with greater force into those Passages of our Bodies, where it will do us most harm. So it is in the present Case; the fatal Venom of these Opinions and Persuasions will be the more effectually transmitted into Persons, because they are embibed with other Doctrines which are sound and good, and are of indispensable Use in the Lives of Christians. The consideration of this, and this alone, hath prevailed with me

to expose these *Reflections* and *Animadversions* to the World, that you may, with Caution and Prudence, examin the *Doctor's* Tenents, and not take down Poyson and Food together, but that you may carefully and wisely distinguish between the one and the other, and resolutely avoid the former, whilst you, with great eagerness embrace the latter. If it were a Book that were in the hands chiefly of the Learned, I should not have concerned my self, because Men of Judgment are able to correct the Mistakes and Errors they meet with. But when I saw that the Book was bought up, and read, and (which is more) applauded by the common Readers, I thought it was time to do the World a kindness, in discovering the erroneous and dangerous Doctrins contained in these Sermons; and I have used all Plainness, because I would be fully understood by those for whom these *Remarks* are designed. Nothing could have invited me to this Undertaking, but the unfeigned desire I had to undeceive the World. The Searcher of Hearts knows that I write nothing out of any sinister and base Principle, out of a love to find fault with other Mens Writings. I undertake this Task, not because I delight to oppose any Man, or because I am desirous to expose any Man's Principles and Notions: But that which I do, is wholly from that Sense which I have of my Duty in this Affair, to obviate the growing Evil and Mischief of the Doctrin of *Antinomianism*. I say nothing out of pike or groundless Disgusts, much less out of Hatred and Ill-Will; for I heartily wish the Good and Salvation of those whose Errors I detect: And that is the true Spring of this present Enterprize. I do it out of mere kindness to the Souls of Men, out of Compassion to those Persons I see are seduced. Be not deceived with vain Words and empty Professions and Pretences. Though the Author of these *Sermons* often attempts to persuade you that he is no *Antinomian*, i. e. that he is not against the Law of Righteousness and Holiness; that he is no Discourager of Faith and good Works, and the several Duties of Religion; yet nothing is more evident than this, that he is a professed Enemy to these, and useth all the Art he can to make others so too. Nothing is more manifest than that he separates *Justification* from *Sanctification*, which the holy Scriptures always joyn together. I will, from his own Words, (which I will truly and faithfully set down) demonstrate to you, that he makes it his business, in most of his *Discourse*, to slight and disparage, yea, to explode and condemn all the Graces and Vir-

tues of the holy Spirit in Believers, all their internal and external Holiness, all those religious Acts which are performed, either by their inward or outward Man. He vilifies, he laughs at, he beats down and destroys all these, as will appear from these following Particulars.

I. Though he seems to be an extraordinary Admirer of the Grace of *Faith*, and advanceth it above all others ; yet notwithstanding this, he refuseth to give *Faith* its due, and will not ascribe that to it which the blessed *S. Paul* so often doth ; that is, he will by no means allow of *Justification by Faith*. This is the first thing I take notice of in his Sermons. Though he tells us all along, that he makes it his business to *exalt Christ* ; yet here, in the very first place, he denies that *we are justified by Faith in Christ*. This stumbling at the Threshold is very ominous ; this faltering in this principal and leading Point of Christian Religion, is too certain a sign that he will fail in most of the rest : Of the Truth of which you will be convinced afterwards. It is his firm and settled Opinion, That a Man may be justified, yea, and that he is justified by God, and thereby hath a Part in Christ, though he have no *Faith*, notwithstanding the Apostle saith *we are justified by Faith*. That you may know his Mind the fuller in this

* Vol. I. Sermon 7.
page 98.

Point, he expresseth himself by way of *Objection* and *Answer*, thus *, *Some may be ready to say to me, Though God be never so free in giving Christ unto Men, yet they may never have a part in him, except they have hands to take and receive him. I answer peremptorily, That though Men have no Hands to take Christ, yet may they receive him, i. e. though they have no Faith, yet they may receive Christ, and have a Part in him. And again, he is at his Questions and Answers *, You will ask (saith he),*

* Vol. I. Sermon 7.
page 100.

*Is not Unbelief a Bar to have a Part in Christ ? Answer, It is a Bar to hinder the Manifestation of Christ in the Spirit, but it is not a Bar to hinder one from having a Part in Christ. Here you see he asserts that Christ may be received, and that a Man may have a Part in him, though he be destitute of Faith. And what is this but to be justified without Faith ? For, to have a Part in Christ, is to be justified by him ; therefore if a Man may have a Part in him without Faith, he may be justified without Faith ; though this be contrary to the plain decision of *S. Paul* : He is sensible of this, and therefore*

therefore he is concerned, in the next place, to shift off the Apostles, and to make void what he saith, if it be possible. It is worth your observing what odd Fetches he hath, what strange shuffling he useth; or in plainer Terms, what pains he is at to wrest and pervert the Word of God. * You will say, (saith he) *The Apostle Paul saith in the 5th Chapter to the Romans, that being justified by Faith, we have Peace with God: And since the Holy Ghost saith we are justified by Faith, we must not dispute against it.* Any Man would think so indeed. But now to answer this Objection, and baffle S. Paul, observe what Course he takes: First, he flies to Beza upon the place, *He (saith he) renders the Words without any stop, thus, Being justified by Faith we have Peace with God. Whereas, the English Translators put a Comma in the middle of the Words, thus, [Being justified by Faith, we have Peace with God] this most sincere Renderer of the Original (so he calls him) doth not make any stop from the beginning to the end, and therefore the Words may as well be rendered thus, [Being justified, by Faith we, &c.] and so ascribe Justification to Christ, as a thing done before, and let Faith have reference to our Peace: Being justified by Christ, by Faith we come to have Peace with God.* Thus the Doctor: But after this rate a Man may make fine Work of Scripture: If he may make Stops as he pleases, and that only to patronize his own Opinion and Conceit, he may easily bring the Text to speak what he thinks fit. The Doctor here, to make S. Paul speak for him, takes upon him to correct the Copy of the Greek Testament, and that by the Example of Beza, who sometimes pretends to mend the Text of Scripture, and is blamed for it by all sober Men. Perhaps this is the only considerable thing which is faulty in that worthy Man's Annotations: He is frequently altering the reading of the Words, and Dr. Crisp, it seems, is taken with that daring and presumptuous Practice of his. But behold, when this is done, he is never the nearer to the effecting his Design; for though he thinks to evade this Text of S. Paul, yet there are others that he cannot thus mend and alter, as that in Rom. 3. 28. *We conclude that a man is justified by faith, without the deeds of the law:* Galat. 2. 16. *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ;* and Chap. 3. 8. *The Scripture fore-seeing that God would justify the heathen through faith;* and v. 24. *The law was our school-master, to bring us to Christ, that we might be justified by faith.* In all

all these places there is no possibility of altering or inserting an advantageous *Comma*, or of making new *Stops* or *Pauses*, which may be serviceable to the Cause. *Beza* cannot help him here; neither *Criticism* nor *Logick* will favour his Design. We are justified by *Faith*, or through *Faith*; there is no evading of it in these four places of Scripture.

But from what he hath offered, we may see the miserable shifting of the Man, and at the same time his gross Forgetfulness and Incogitancy. One would think he should have considered that there are other Texts of this Apostle, besides that which he quoted, which it is impossible to evade by that Artifice he useth. But it appears that he was intent upon that Text alone, which he saw was absolutely contradictory to his Doctrin; and therefore his only care was to stifle this, not thinking what would become of the others. This is a palpable Argument of the Doctor's Blindness and Stupidity. Unless he could have dealt with other Texts as he did with this, it was in vain for him to shew his Skill in wrestling it. He is here then justly suffered by God to discover his Weakness, not to say his Willfulness and Perverseness: Truly this his Enterprize upon this Text might be sufficient to convince any Man that he hath not only a Faculty of wrestling the holy Scriptures, but that he purposely gives his mind to it. But in the next place, supposing this Interpretation or Reading of the Text will not be accepted of, he hath an other way

* Page 325.

to evade the Words *, *We are* (saith he) *to distinguish in Faith of two things; there is the Act it self of believing, and the Object on which we do believe, and so the Words may be understood thus, Being justified by the Righteousness of Faith, or by the Righteousness of Christ, which we do believe, we have Peace with God, and so ascribe our Justification to the Object of our believing the Righteousness of Christ, and not to the Act of believing.* Thus he thinks to get off with this *Distinction* of the *Act* and the *Object*, which might be made use of, perhaps, in some other place where *Faith* is mentioned; but here it is of no use at all, but is wholly brought by him to pervert a plain and manifest Text of Scripture: Which I prove thus, If this *Distinction* be to be made use of here, then it is to be used likewise in those places where we have the very same Words; for doubtless, *to be justified by Faith*, hath the same Sense and Meaning in one place of *S. Paul's* Epistles that it hath in another; otherwise we could not tell what the Apostle's Meaning is,

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we could not tell what to make use of this Point which is now in Controversie: Nothing could be decided about it, and we should be wholly left in the dark. We must grant this then, that when in divers places he saith *We are justified by Faith*, his Meaning is the same in all; and if so, then we can't apply the foresaid *Distinction* here, because it can't be applied in the other places; as in *Gal. 3. 24. The law was our school-master to bring us unto Christ, that we might be justified by Faith*: Where you see the *Act* and *Object* are distinguished, and made two different things; and therefore one is not put here for the other, as this Writer imagines. *The law*, saith the Apostle, *brings us to Christ*, or to his righteousness, (which is the same thing) *that we might be justified by faith*, by our believing in Christ, and apprehending his Righteousness. The Apostle's making here this plain difference between *Christ* and *Faith*, between the *Object* of Faith and the *Acting* or Exerting of Faith, may convince any rational Man, that the *Act* of Faith is not to be confounded with the *Object* of it, and consequently that we are justified by our Faith, as it is an Instrument whereby Christ's Righteousness is apprehended and applied: Therefore though it be *our Faith*, it is called in one of those fore-mentioned places, *the faith of Jesus Christ, i. e.* that Faith whereby we believe in and receive Christ: Whence further it is evident, that the *Act* of Believing is not put here for the *Object* of it; but is really and truly distinct from it, which is a Confutation of the Doctor's Assertion, and proves, that he hath not answered that Text, *Being justified by faith, we have peace with God.*

But if this Distinction will not serve the turn, he hath an other, which is this *, *There is a double Justification in Heaven, and in a Man's Conscience or Spirit.* * Pag. 325, 326. *Justification in Heaven is God's Act alone, but that in the Consciences of Men is the Manifestation of the Act of God to Mens own Spirits.* But doth not every un-biassed Mind perceive that this is a mere Collusion? For, 'tis most apparent, that the Apostle speaks not of any *Manifestation of God's Act* of Justifying, but of something done by us, *We being justified by our Faith, have thereby Peace with God.* Faith here is some Act of ours, because (as I have said) *to be justified by Faith*, is to be understood here as it is understood in other places of this Apostle; for it is certain he doth not vary from himself, especially in so great a Point as this is: Now you may observe, that in the fore-going Texts, *Faith* is generally oppos'd to *Works*. The Apostle concludes, *that a man*
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is justified by faith, without the deeds of the law; and again, he determines, that a Man is not justified by the works of the law, but by the faith of Jesus Christ. And this is the *Antithesis* which the Apostle makes throughout his Epistles to the *Romans* and *Galatians*: He constantly opposeth Faith to Works in Justification, that is, an Act of ours to some others of our own; not an Act of ours to one of God's, as this Author would have us think. The Opposition which you may observe in *S. Paul's Writings of Faith to Works*, is sufficient to persuade you, that it is but a Dream of the Doctor, that to be justified by Faith, is to have in our Spirits the Manifestation of God's Justification. This hath no relation at all to what the Apostle so often saith; but the plain and clear design of this inspir'd Writer, is to shew, that Works have nothing to do in Justification, and consequently, that Faith it self, consider'd barely as an Act or Work, is excluded from Justification; but that Faith, as it is an Instrument or Hand wherewith we receive and lay hold on Christ and his Righteousness, is made use of in Justification. This is the true and only means of being justified by Faith, according to the Sentiments of the generality of those for whom these Papers are chiefly design'd: For 'tis well known who are the Persons among whom the *Antinomian* Controversie is agitated at this day. Therefore I say this here once for all, That I take it for granted by those Persons, that this is the right Notion of Justification, and that the Apostle's Words are to be understood thus. But our Author stily opposes it, and you have heard with what slight Weapons he doth it. *We are justified by faith*, saith the infallible Apostle; and he repeats it over and over again, meaning it in the plain and obvious Sense of the Words. *We are not justified*

* Vol. I. Serm. 6.
Page 85.

† Vol III. Serm. 7.
pag. 596.

by Faith, saith D. Crisp; for * Christ (saith he) doth justify a Person before he believes; for he that believes, is justified before he believes; and in another place he saith †, *Whatever the Scripture speaks concerning Faith justifying, it must of necessity be understood objectively or declaratively*; that is, in short, Faith is no Instrument in Justification. All his crafty Fetches and Distinctions, all his Art and Sophistry tend to this, viz. To explode that known and famous Doctrin of the *Reformed Divines*, *Justification by Faith*. You see what a do he makes. rather than he will say Faith is some way made use of in Justification, rather than he will acknowledg, that Faith is an Instrument whereby we apprehend Christ and his Merits to the Justification of our Persons; nay, rather than he will

will own the exprefs Words of S. Paul, and thofe five or fix times repeated. Yea, you may obferve, that he wilfully leaves this Clause out when he cites the Text. He had occafion to quote it twice * he omits thofe Words [*by Faith*] as if it were no part of Scripture; or as if the * Vol. II. Sermon 14. Apostle had inferted fomething which was need- pag. 440. lefs and fuperfluous, and therefore might be omitted. Mark (which is *his* uſual Word, and there is reaſon now for *me* to uſe it); Mark, I ſay, that if any thing in the Bible be againſt his Notion, it muſt be left out, it is no Scripture with him; and yet this is the Man that ſo often tells his Auditors, That he founds all his Doctrin on the revealed Will of God, and bids them not receive any thing from him, unleſs it carries Evidence with it from Scripture. Here you ſee is *Scripture, plain Scripture*, and that often repeated in the ſame Words; and yet this Man is ſo far from embracing it himſelf, or perſuading others to receive it, that he laboriouſly attempts to diſprove it, and render it null and void.

I earneſtly requeſt and beſeech all thoſe who peruſe this Author's Writings, that they would ſeriouſly think of this, and guide themſelves accordingly. They deal with a Man that *makes the Word of God of no effect* (as the Pharifees of old did) by his corrupt Gloſſes. They are concerned therefore to read with great caution, leſt they, after his Example, run into a Contempt of Holy Scripture, and ſet themſelves againſt the clear Discoveries of it. Let them be warned by the Failings of this Perſon, and never be ſo hardy and preſumptuous, as to trample upon the Word of God, and to ſtudy how they may baffle the received Truths contained in it *. *Be it known unto you, men and brethren, ſaith the Apoſtle, that through this man* * Acts 13. 38. *(even God-Man, Chriſt Jeſus) is preached unto you the forgiveness of ſins; and by him, all that believe are juſtified from all things from which they could not be juſtified by the law of Moſes.* And the ſame Apoſtle, concerning himſelf and his Fellow-Chriſtians and Converts, ſaith, *Even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, Gal. 2. 16.* I aſk, Is this *Scripture*, or not? You will be loth to ſay the latter; therefore, if you hold it to be *Scripture*, you cannot deny theſe two Truths (which are ſo ſtrenuouſly contradicted by this Writer) *viz.* That Juſtification is not ſeparated from Faith; for the Apoſtle declares, *That all that believe are juſtified by Chriſt*, and that *he and others did believe in Jeſus Chriſt, that they might be juſtified.* Hence it is undeniably evident,

dent, that *Believing* goeth along with *Justifying*. No man can be justified that doth not at the same time believe. This is an unanswerable place of Scripture; this Text alone is enough to silence and confound the Doctor. And the second Truth which is built on these Texts is this, That we are justified by Faith: For this is necessarily included in the former place, where the Apostle acquaints us, That *all that believe are justified*, and 'tis more than included in the latter Words, where 'tis plainly expressed, that we are *justified by the Faith of Christ*, *i. e.* as the preceding Clause explains it, *by the believing in Jesus Christ*. And if we are justified by Faith, then there is no Justification without it; for if we may be justified without it, why doth the blessed Apostle so often tell us, that we are justified by it? Or, are we justified by it, and not by it? *i. e.* Are we sometimes justified by it, and sometimes not? No Man of Sense can imagin the Apostle meant any such thing, because he so often inculcates this, that *we are justified by Faith*. But if a Man could imagin any such thing, yet the Doctor will not admit of this; he stands to this general and indefinite Proposition, which you often find in his *Sermons*, that *Christ doth justify a Person before he believeth*. If he be justified before he believes, then he is not justified by Faith; that is a plain case. But who sees not that it is a flat contradicting *S. Paul*? This may suffice, I conceive, for the proof of the first thing I undertook, *viz.* That *Dr. Crisp* disparages the principal Grace of Christians, and robs it of that Honour which God and the holy Scripture had confer'd upon it, namely, that it should be instrumental in our Justification. Here you see is a very bad beginning; the first thing we observe in him is no less than a plain and peremptory denying of the Apostle's Doctrine of *Justification by Faith*, which is held by all the orthodox Christians in the World. This Man, who condemns other Professors as *Papists* (as you shall hear afterwards) and looks upon himself as a *Protestant* of the first rate, renounceth that Article of Religion, which those who esteem themselves the *most reformed of the Protestants*, embrace as a main Criterion of Protestantism and sound Belief. And withal, he opens a Gap to all Presumption and Licentiousness; for if a Man may be justified, and yet have no Faith, then Unbelievers and unregenerate Persons are in as good a condition (for there is no better than that of being justified) as those that believe and are born again. If Justification and Faith be separated; if at the same time that a Man is justified, he is an Unbeliever, then we need not be concerned whether we have Faith, or any other Virtue and Grace of the

the holy Spirit: Which shews the absolute Tendency of this Doctrine to *Lacentiousness*, which yet the Doctor, and other *Antinomians*, confidently deny.

II. This Writer asserts and defends that Doctrine, which is the Bane of all godly *Fear and Dread*, of all *Suspicion of our selves*, of *spiritual Watchfulness*, and a *wary and cautious Behaviour*; which yet are Graces and Duties much commended in holy Scripture, and greatly practised by the Servants of God. Yea, according to this Author, there is no such thing as *Fear* in Christianity. *All the business is done to our hands*, he saith, He holds (as you have heard) that a *Man may be justified by God without Faith*, and consequently that Sanctification (of which Faith is a part) may be separated from Justification; therefore an un sanctified state is as good and safe as a sanctified one; for a Person may be justified and accepted of God, and have a part and Interest in him though he be un sanctified. And hence it follows, that whether a Man hath Faith or not, whether he be regenerate and sanctified or not, it is all one; the Person is as safe and secure in one condition as in the other; and therefore it is Folly to entertain any *Fear or Distrust*. Many good Christians, as we think, yea, and as the holy Spirit of God, in the Scriptures, not only thinks but openly declares, are wont to suspect themselves, and to be afraid of Dangers that encompass them, and to think their spiritual Condition is in some hazard; but this bold and fearless Man laughs at such silly Creatures as these, and looks upon them as very sorry Christians, nay, not deserving the Name of *Christian*. He merrily brings in such a one complaining thus *, *I have neglected the day of my Visitation; I had once the Opportunity, the Presence of the Spirit of God: Alas! My fear is, that that was the day of God's Grace to me, but I have let it slip, and now there is no more hope left for me*: Which Words (as you'll find) he speaks in way of *Mockery*: And in several other places you will find him deriding such *whining timorous Christians* as these, representing them as Persons of shallow Understandings, and of a Temper not becoming the Gospel. But let us hear what the infallible Scripture of Truth saith, *Happy is the man that feareth always*, Prov. 28. 14. Thrice happy is he who guards and secures himself (as much as in him lieth) by this pious Fear in his Breast. Happy is he that hath this blessed Inmate there; by which he is stirred up to a constant Vigilancy, and taking heed to his ways. But by the Principles of

* Vol. II. Sermon 2.
Page 345.

Antinomianism, which are those of our present Author, all *Watchfulness*, as well as all *Fear*, is taken away ; for if there may be *Justification* without *Faith* and *Sanctification*, (which the Doctor maintains) then there is no need of examining whether we have Faith and other Graces of the Spirit ; we need not be solicitous and careful in this matter ; we may cast away all *Fear* and *Suspicion*, and give over watching. Where there is no *Danger*, 'tis a vain and unnecessary thing to *watch*. Being justified we have *Peace*, and 'tis not material whether we are sanctified or no. Accordingly, you never hear the Doctor call upon his Auditors to *watch*, which was the Advice that our Saviour so often tender'd to his Disciples. You never hear him inculcate *S. Paul's Counsel*, *Watch and stand fast*, 1 Cor. 16. 13. He never drops any such holy Caution as this in his Sermons, *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God*, Heb. 3. 12. Who can find in his Writings any thing like that Advice of the Apostle ? *Work out your own salvation with fear and trembling*, Phil. 2. 12. Not once doth he leave among his Hearers such a seasonable Word as that, *Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it*, Heb. 4. 1. He never uses them to such Language as that, *Be not high minded, but fear*, Rom. 11. 20. He never is the Man who saith any thing that comes near to the Apostles Caveat, *Let him that thinketh he standeth, take heed lest he fall*, 1 Cor. 10. 12. No such Exhortation comes from him, as that of *S. Peter*, *Pass the time of your sojourning here in fear*, 1 Pet. 1. 17. Such wary dealing as this our Author despiseth ; for his Principles (which I have before mentioned) bid them banish all *Fear* of *Danger*, and be confident of the Goodness of their Condition, and rest satisfied without either *Suspicion* or *Vigilancy* ; for these are perfectly useless (according to him) when a Man is once in *Christ*, and hath a part in the free Grace of God.

And as this Man hath, and must needs have *no fearful apprehensions of his State*, so, according to him, there is *no fear of God* in such a Person ; for he holds (as you shall hear afterwards) that God *is not displeased, is not angry with a justified Person*, but takes all things well at his hands, even when he commits the most abominable and notorious Sins. Indeed, if this be true, the Man hath no reason at all to be *afraid of God* ; because, if God be pleased with him, he hath no ground of *Fear*. Is it not irrational to be afraid of him who takes every thing (yea, the most heinous Enormities) in good part ? And this God always doth, and therefore he

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is not the Object of our Fear. You cannot but see that this is the natural and genuine Consequence of this Doctrine, it destroys all *Fear of God*. It is impossible any Man should cherish this in his Heart, or so much as find it there when he is thoroughly persuaded that *God cannot be offended with him*, though he commits never so great a Sin, and continues a long time in the practice of it. How can he be afraid to displease and anger God, when he firmly believes and maintains that he never is displeased or angry with him. and never can be? There is no possibility, I say, of such a Man's entertaining any such thing as the *Fear of God* in his Soul. And yet how excellent and necessary a Grace this is, we may learn from almost innumerable places of Scripture, both in the Old and New Testament, where we are commanded and exhorted to practise this Virtue, where it is urged upon us with great earnestness, and where we find this divine Grace commended and extoll'd. *Fear the Lord, ye his Saints*, Psal. 34. 9. saith the holy Psalmist; from whence you may guess what *Saints* the Doctor sets up in his *Sermons*, *Saints* that have no *Fear of God* before their Eyes, *Saints* that never have any Apprehensions of the divine Displeasure, *Saints* that never tremble at his Judgments, *Saints* that are careless and heedless, and say, God cannot be displeased, no, though they live in the greatest Excess of Riot, and commit Sins of the most heinous and flagitious nature. Again, the Psalmist describes God by this Epithet, *He that ought to be feared*, Psal. 76. 11. But the Doctor's Disciples are taught on the contrary, by his Principles, that *God ought not to be feared*; there is nothing in him, and nothing that he doth which calls for that Passion. The same Royal Prophet assures us, that *God taketh pleasure in them that fear him*, Psal. 147. 11. But this Writer is quite of another strain, and would persuade us, that this Fear is displeasing to God, it being no Duty that he requires of us. The *Royal Preacher* hath acquainted us, that *the fear of the Lord is the beginning* (or, as it may be render'd, the *Head*) of *wisdom*, Prov. 1. 7. that is, it is the principal part of it, the main thing that constitutes divine and heavenly Wisdom. But this *Preacher* represents the Fear of God as a foolish thing, as a vain and useless Exertment of the Soul, as an Operation of the Mind very unworthy of a Christian Man. And in the Evangelical Writings, as well as those of the Old Testament, this excellent Grace is commended to us, *I will fore-warn you whom you shall fear*, saith our Saviour, *Fear him, who, after he hath killed, hath power to cast into hell: yea, I say unto you, fear him*, Luke 12. 5. He speaks to his *Disciples*, as you.

you may see, *v.* 1. And besides, you may partly know he speaks to these, because he calls them his *Friends*, *v.* 4. His very *Friends* must fear him; which is quite contrary to the Doctrin of this Writer. We are taught by the great Apostle *S. Paul*, that we ought *to serve God with reverence and godly fear, for our God is a consuming fire*, Heb. 12. 28, 29. Observe it, *Our God*, saith the Apostle, though he be *our God*, though we have a Portion in him, and consequently though we are Elect and Believers, yet he is a *consuming fire*, and he must be *feared*. It is true, all Fear that excludes Faith and Reliance on God; all Fear that is disingenuous and slavish; all Fear that shuts out a Principle of Love, is unlawful, and therefore forbidden, which is the meaning of *our serving him without Fear*, Luke 1. 74. But there is a godly Fear which is consistent with Faith and Love, and is not servile but filial; it is a Fear of God's Majesty, a Fear of his Judgments, a Fear to offend him; and this is an inseparable Qualification of all Believers and holy Men, and one of the greatest Advancers of Piety and Righteousness that the Gospel commends to us; and that is the reason why it is both in the Old and New Testament a Word for all Religion and Holiness. The *Fear of God* imports *universal Sanctity*. One that *fears God* in Scripture-stile, is one that is a *very religious and holy Person*. How destructive then to Holiness are some of the Doctor's *Sermons*, wherein the true Fear and Awe of God, *i. e.* a fearing to displease him, and a trembling at his Wrath and Judgments, are utterly overthrown? For they must needs be so, when a *Believer* (as he often asserts, and therefore 'tis needless to set down the Pages here) *cannot possibly displease and offend God*; and when there are no such things as *Judgments* and *Punishments* to be feared by him. Let any impartial Man judge, whether this doth not destroy that *godly Fear* which the holy Scripture recommends to us, and which the Saints of God have endeavour'd to cherish in their Breasts, and consequently whether this be not a great hindrance to Religion and a holy Life, and promote a Spirit of Security and Stupidity; in a word, whether it may not be gathered from the strain of his Discourses, that his design is to render Men void of Fear and Care, as to any thing that concerns their Salvation. And is it fitting then that these *Sermons* should be in the hands of *good Christians*? Is this Doctrin suitable to the Professors of the Gospel? Will not such Discourses be very pernicious to Christianity?

III. He that hath imbib'd the Principles and Doctrin of this Author cannot pray. This so much celebrated Duty of Christianity must of necessity cease, according to his Notions of things, yea, according to his own plain and exprefs Words, which are these *, *When People pray for any Grace, all their Prayer is, That God would manifest and make them perceive that God hath given them that Grace, that he hath done that thing for them in special; so that all our Prayers begets (beget it should be) no new thing of God that he hath not done before; only the Lord is pleased when People do pray to him according to his own mind, to meet with them in that Ordinance, and then to manifest to them what secretly he hath done before for them.* If any Man believes this, it is impossible he should give himself to Prayer, and be frequent and ardent in his Addresses to Heaven: For what should he pray for, when there is no obtaining any good at all by it? As for Example, 'tis in vain to pray for the Conversion of himself, or any other, or to petition for Faith or Humility, or any other spiritual good thing; for Prayer comes too late here, all is done already. These things are not to be had by Prayer, yea, they are always had without them; therefore Prayer is of no effect here. Here is only some *Manifestation* of what is past and done, but there is no obtaining any present Blessing, nor any hopes of getting any thing for the future. This is his avouched Doctrin, and he explains it more particularly in his Answer to an Objection raised from that Petition in the Lord's Prayer, *Forgive us, &c.* Christ bids us here pray for *Forgiveness of Sins*; therefore, it seems (as one would think) to be a well-grounded Assertion, that Prayer is one means of attaining, by the divine Blessing, the Remission of our Sins; and also that God is pleased to bestow upon us some new Favours and Blessings, when we earnestly beg them of him, that he will vouchsafe us some Grace or Benefit which we were not Possessors of before, as namely, this of *Forgiveness of our Trespases*. But hear his Answer *, *To pray for the Forgiveness of Sins, is no more, but to pray that God would manifest to us, that he hath forgiven our Sins, and that it may clear to us that God hath forgiven our Sins.* This is after his usual way of evading plain Texts of Scripture; and if he takes this course, he may make what he will of the Bible. But I ask this, Is there any reason why this Petition should be interpreted, in a manner, different from all the rest, which

* Vol. II. Sermon. 9.

pag. 370.

* Vol. II. Sermon. 9.

pag. 359.

which you cannot but acknowledg are direct Addressees for present or future Mercies, and not for the Manifestation of past ones? We do not pray that God would make it *manifest* to us that *his Name is hallowed, and that his Kingdom is come, &c.* but we directly pray for the things themselves, as they are things that are now to be granted to us: And why then should we not understand this Petition that *Forgiveness of Sins* in the same way? Again, I ask this, Is it not clear of *Forgiving of Sins*, and the *Manifestation of that Forgiving*, are two things? And if they be, then 'tis impertinent and irrational to put one for the other. Moreover, that the former of these, *viz. Actual Forgiveness of Sins* is spoken of here, may be concluded from the Words following in this Petition, *as we forgive them that trespass against us.* We are obliged to forgive other Mens Trespases against us, and that actually: This is an indispensable Duty incumbent on us, and is a thing really different from the *manifesting* of it; for sometimes there may be an entire forgiving of our Brother's Offences, when there is no occasion to make it open and manifest. So then, as *Forgiveness of Trespases* is understood in this latter Clause, in the like manner it must be in the former, and consequently a down-right *actual Pardon of Sins* is there meant, and we pray that God would graciously vouchsafe this unto us, and give us a present Discharge from the Guilt of all our Transgressions. This is no other than that grand Privilege which is the Subject of one of the Articles of our *Creed*, *We believe the forgiveness of Sins*, we believe that God will confer this singular Blessing upon us, for the sake of his Son *Jesus*, by whose Merit alone it was procured, and therefore we pray for it, as our Saviour here enjoyneth us. We pray that God would perform his gracious Promise of Remission of Sins, that he would make good his Decree and his Word to us concerning it. And he certainly will, if we pray in Faith, and persevere in it; for it is one of the Characters and Attributes of God given him by the Psalmist, *He that heareth Prayer*, Psal. 65. 2. This is sufficient Encouragement to us to call upon God, and to implore his Mercy and Favour. Whence you may take notice of the *Impiety* of those Assertions before set down; which, if any Person fully embraceth and maintaineth, he can have no Encouragement to put up his Petitions to God; for he holds that God cannot hear and answer him, *i. e.* do according to what he desireth, because all that it is possible for God to grant, is granted already; he hath done all long before, and there is nothing to be done now. To what purpose then doth any Man pray?

After

After he had started this Objection *, You will say, the Servants of God are heard when they pray; he returns this Answer, I say, Christ is only heard when he prays. What do you think of this Do-

* Vol. II. Sermon. 9. pag. 369.

ctrin? Doth this Man design to encourage Prayer? Or do you think he remembers his own Words in another place, which are these *, If any Man can produce one Scripture against what I have said; if any Man can shew in all the Book of God, that it is any otherwise than I have delivered, for my part I shall be of another mind, and willingly recant my Opinion.

* Vol. III. Sermon. 3. pag. 561.

Then he must recant; there is no helping of it, unless he will blot these Texts out of the Bible, Psal. 34. 17. The righteous cry, and the Lord heareth. Psal. 50. 15. Call upon me in the day of trouble, I will deliver thee. The delivering is promised upon calling on God, and the delivering was granted upon hearing that calling: So that it is plain, that the Servants of God are heard when they pray, which yet the Doctor denieth. Again, Psal. 68. 33 The Lord beareth the poor. Psal. 145. 18, 19. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: He also will hear their cry, and will save them. Prov. 15. 29. The Lord beareth the prayer of the righteous. Here is not only one Scripture produced against him, but many; yea, and many more might be added of the same import, which flatly contradicts what he hath delivered. Dr. Crisp saith, Christ is only heard when he prays; but the Word of God saith the quite contrary, assuring us, that others are heard when they pray. The result then is, whether we ought to believe this Doctor or the Bible? We can shew in the Book of God, that * Moses was heard when he prayed, that † Josuah was heard, that ‡ Samuel was heard, that § Elias, Jehosaphat, Hezekiah, Jonah, and others were heard when they prayed to God.

* Exod. 32. 11, 14.

† Jos. 10. 12, 13, 14.

‡ 1 Sam. 7. 9.

§ 1 King. 17. 1.

18. 28, 42, 45.

2 Chron. 20. 5, 22.

Isaiah 37. 15, 37.

Jon. 2. 1, 10.

* 2 Cor. 12. 8.

In the New Testament we could instance in * S. Paul, and others, and God heareth all the Saints when they cry unto him; and how then is Christ only heard when he prays? If he saith, Christ only was heard for his own Merits, but we are heard for his; this is that which we all grant, and no Protestant ever denied it, and there-

fore that cannot be his meaning: But we may guess his design was to disparage and vilifie Prayer, as he doth all other Duties of Religion. He lets us know that Prayer is nothing worth;

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Prayer

Prayer can do us no good; and how indeed can it, when it is not heard; according to him? Yea, all our Prayers bring down a Curse rather than a Blessing. Judge now, whether this strain of Preaching doth not stifle all *Praying* both for our selves and others. Pray we never so earnestly, we can bring no Advantage to our selves; and we can do our Brethren, our Neighbours, our Kinsfolks, our Friends no good at all by praying for them; for all the good that God intended them is done them already; therefore we had better sit still, and not lose our Labour. What think ye now of these *Sermons* which are lately dispersed up and down the Nation? Is such *Preaching* orthodox that damps all *Praying*; that is, all Petitioning at the Throne of Grace (for, as for *Thanking* of God, which, according to him, they are capable of doing, it is *Praising* rather than *Praying*)? If Mens Minds be thus corrupted and debauched by false Notions in Religion, what may we expect will be the result of it? Are we not like to have a good Generation of Men, that are taught not to pray, or have Arguments put into their Minds why they should not?

IV. The Doctrin contained in these *Sermons* strikes at all *godly Sorrow, Contrition, Humiliation, Confession, and Lamenting of Sin, and Repenting of it*, and renders them usefess and insignificant in the Life of a Christian. But on the contrary, it is certain that these are of great use in Christianity; for they were design'd by Heaven to be Instrumental towards the kindly softning of Mens Hearts, by the effectual Grace of the holy Spirit accompanying them, to *prepare the way of the Lord*, to be subordinate Means whereby Sinners should be fitted for the reception of Grace and Mercy. For it is God's Pleasure and Appointment, that these should either be the Fore-runners or Concomitants of divine and saving Grace: More especially in times of great Danger and Calamity they are found to be Means of diverting the Wrath of God, and of deriving Blessings on a Nation. When God's Judgments are abroad in the Earth, and his Hand is 'lifted up in a more severe way than ordinarily, against a People,

* *Isa. 22. 12.* then * *the Lord calls to weeping and to mourning* in a more signal manner: And shall we not obey his Call? Shall we not humble our selves before the Lord, and lie in the Dust, and with fasting and weeping, and the deepest remorse of Soul, bewail our manifold Transgressions, and most earnestly intercede with God in behalf of our selves and the Community? When our Hearts are loaded with our Iniquities, shall we

we not unburthen them before the Lord? Shall we not, as it were, evaporate our Sins by mournful Sighs and Groans? Shall we not wash them away with penitential Tears? Shall we not ease our throbbing Hearts? Shall we not pacify our disquiet Minds, by casting out that filthy load of Sin which lies upon them, viz. by a hearty Confession and Acknowledgment of all our sinful Doings, and by a sincere renouncing of them? And the greater our Sins have been, the greater ought our Sorrow and Repentance to be; the more heinous our Transgressions have been, the more remarkable Tokens ought we to shew of our abhorring of them. This certainly will not be denied by any Person that understands his Duty aright, and is acquainted with the holy Scriptures, which prescribe his Duty. Yet hear what our Author

saith *, *Usually it is taught among us, by those who would be accounted the greatest Protestants, and the* * Vol. II. Sermon 6. page 317.

*greatest Haters of Popery, that the proportion of Repentance, and Tears, and Sorrow, and Fastings; I say, the proportion of these answerable to the Latitude and Height of such Transgressions; this is that which gives ease, this takes away the Burthen, this lays the Soul at rest, and quiets it. Thus he makes Tears and Fasting, Sorrow and Repentance, Matter of his Derision. These are thought to be fine things, saith he, by some Professors, these are their sweet Lullabies, these they think will quiet their childish Souls, and lay them asleep. If they can but sob and sigh, fast and weep, and repent of their Sins, they conclude they have done great Feats: But I must tell them, saith he, this smells rank of Popery, though they would be thought, forsooth, to be the greatest Abhorrrers of it. Observe it, all are Papists that are not Antinomians. But he goes on in his scoffing Vein, by way of Objection, thus *, God cannot but melt, will some say, to see* * Vol. II. Sermon 6. page 319.

the Tears of his People, and the bitterness of their Spirits; and their crying, and their Earnestness, and their Sorrows cannot but prevail with him to have Compassion on them. To which he replies in these Words, I know this is the general Conceit of too many in the World: But, beloved, let me tell you, there is nothing in all Creatures in the World that hath the least prevalency with the Lord, let them do what they can. All our Prayers, all our Tears, all our Fastings, all our Mournings, all our Reluctancy and Fighting against our Corruptions, they move God not a jot to lay our Sins upon Christ. This last Clause is a wild Fancy of his own, which he often repeats, as if it were said by some sort of sober Men, that our Duties and Performances cause God to lay our Sins

upon Christ. Here he wilfully misrepresents those who, he saith, *would be accounted the greatest Protestants*; for no such thing was ever said by them, therefore he leaves this out at some other times, and absolutely saith, these foresaid Performances of holy Men *move God not a jot.* He goes on thus, *I ask, Is there any Good or Evil in any thing which Men do?* Which is a very strange Question, and such as no considerate Man would start; for moral and religious Actions of that high nature, were ever concluded to be either good or evil. There is not a Man of any tolerable Sense, that doubteth of this: And he himself, almost with the same breath (for 'tis but three Lines after) expressly voucheth, that these Performances are *Evil.* This Man, who had said, *Is there any Good or Evil in any thing Men do?* Presently adds this *, *No Man can deny, but there is abundance of Iniquity in the best Performances.* But

* Pag. 320.

they are neither good nor evil, he saith, *in their own Nature.* Yes, the nature of these Duties and Acts before named is good, because they are in themselves the proper Concern of rational Creatures and dependent beings, therefore they are intrinsically good. *Prayer and Humiliation, &c.* are consonant to the Nature of Mankind, and are suitable to our Condition; thus they are good in themselves. And though Infirmary and Sin be mixed with them, yet they are acceptable to God; because, for Christ's sake the Infirmary and Sin are over-looked. This is consonant to Reason and Scripture, and the Suffrage of all sober Divines: And therefore 'tis no wonder that our *Antinomian* Doctor, swerving from all these, runs himself into Absurdities and Contradictions, and first tells us, that these religious Duties are *neither good nor evil*, and then soon after proclaims them to be *really evil and sinful.*

V. And so concerning all other religious Duties and Services he pronounceth alike: There is no good in them, they have no Prevalency with God, and a Man is never the better

* Vol. I. Serm. 9.
pag. 140

for them *, *a Man gets nothing by all the Righteousness he performs.* This he very much enlargeth upon, and in his usual scoffing Language tells us, That 'tis the general Practice of *Professors* (which, by the way, you must know, is a Word that he often useth, and applies it as the *Quakers* at this day do, who deridingly call all those *Professors*, who are *sober and zealous Asserters of the Christian Truth*, and who devoutly serve God in the way which is approved of by

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the holy Scriptures, and by the Practice of all the primitive Saints, Martyrs, and Confessors) to give themselves to Praying and Fasting, and then to persuade themselves, that Sin is subdued by this Course, that this will prevail with God to remove his Judgments, or to confer Mercies and Blessings upon them. He represents their Thoughts and Words thus *, *To fast*

Sin out, to pray it out, to mourn it out; this is that * Vol. I. Sermon. 9. pag. 135.

which must bring you Tidings that God will be pacified towards you; that God will turn away his Anger from you, if you do but fast spiritually, if you can but mourn bitterly, if you can but pray zealously with strength of Spirit, this is that which shall overcome God. Good Lord! That any Man who

calls himself *A Minister of Christ*, should scoff after this manner! And in the same place he most irreligiously and scoffingly proceeds thus, *What mean all your Complaints upon the defects of your Fastings, and from the defect of your Humiliation and Self-denial, and the subduing of your Corruptions? That is it which pulls down the Wrath of God upon us. Is not this common (i. e. commonly said) among us, that as long as Men do not mend, there is no hope that God will mend? And if every Man would mend one, this is the way to redress the Evil of the Times.* Who would imagin that

so serious a Preacher as he pretends to be, would talk thus lightly? Is he delivering the Word of God, or is he jesting and playing? Surely *Free Grace* is turned into *Wantonness* here. And so you must needs conclude, if you read his following Words,

(Words so unsavoury and irreligious, that I tremble at the transcribing of them) *, *If a Soul get* * Vol. II. Sermon. 1. pag. 235.

under full Sail, fill'd with a stiff Gale of the Spirit of Christ, when Floods of Meltings flow from it, if

they can cry mightily, and be swift to hear, and be greedy in sucking in divine Truths, and be somewhat exact in observing practical righteous means, to mourn and pray lustily (could any thing be said more rudely and prophanely by him?) being helped by the Spirit herein (here again he derides the Assistance of the holy Spirit); then such Prayers, Mournings, and other divine Exercises will do Wonders (I, that they will): Hereby Persons shall get Pardon, settle spiritual, Civil, and natural Healings, with national: Such Courses, some think, will turn away God's Wrath, and reconcile him to a Person or People. Some very good People have thought so indeed, that is, they have looked upon these religious Duties, performed by the help of the Spirit, as Means appointed by God himself, in the right use of which, Grace and Favour, Mercies and

Blessings,

Blessings, both personal and national, are convey'd unto them: But he, it seems, is of another mind; for in another place he speaks in this peremptory manner *, *When you fall upon*

* Vol. I. Serm. 10.
pag. 150.

Humiliation, Fasting, Prayer, Weeping, and Self-denial, what do you look for? In the diversity of Judgments, saith one, I get this by it, Prevention of many great Evils hanging over my Head: An other saith, Peace of Conscience, Joy in the Holy Ghost, Assurance of the Pardon of Sin, Assurance of Reconciliation with God: These things would I get by attending upon Ordinances, by serving God day and night in that way he calls me out unto. I tell you plainly, There is none of all these things that you do, that conduce a jot towards the obtaining of any of these Ends you purpose to your selves. All you do gets not a jot, nay, doth not concur in it. And that you may know he continues in

* Ibid.

the same mind, and resolves to do so, he repeats the same again *, *I must tell you, saith he, and that freely, There is not any Duty you perform, when you have attained the highest pitch, that hath any Prevalency and Availableness to produce, to bring forth any, though the least good, to your selves.* Thus again and again he lets you know his Opinion, as to this matter. The Sum of it is, That neither Prayer nor Humiliation, nor Repentance, nor any other Duties whatsoever, though they be done most sincerely, fervently, and zealously, though the Persons that do them be helped by the holy Spirit therein, are means of procuring any Blessing from God: No Person or People were ever the better for them. They never prevent any Evil or Danger, they cannot divert God's Wrath and Displeasure, they conduce not a jot to our Peace and Joy of Mind, to our comfortable Walking, they afford us no hopes of the Forgiveness of Sin and the Favour and Love of God, and (as you shall hear afterwards) they cannot be made use of as Signs or Tokens of the goodness of our Condition.

Now, is not here a Door open to a neglect of all holy Duties and Exercises of Religion, to a Contempt of Fasting and Humiliation, to an utter Omission of Prayer and daily Calling upon God, to a disregard of all Mourning and Repenting for our Sins, and in short, to a general Licentiousness and Profaneness in our Lives? Who would pray, when 'tis so poor and useless a thing? Who of this Man's Auditors (and now of his Readers) may not be tempted to lay aside this Duty wholly, and to look upon it as unnecessary in Religion, when they hear or read those things which he saith of it, when they perceive how he vilifies and disgraces it?

it? I know, and I declare I know that these *Sermons* of his have damped and cooled some Mens Devotions, by infusing into their Minds such sorry Thoughts of this holy and religious Exercise. When the godly and zealous performance of this Duty is called by him *Praying lustily*; do you think that his constant Readers and Followers have any great Opinion of *Praying*, though for some certain Reasons (which I will not mention now) they frequently use it? Can you believe that they make any Conscience in discharging this Duty? No, no. Such *Preaching*, if it be imbib'd, choaks all *Praying*, and it hath the same effect, as to all other *Offices* and *Performances of Religion*. Can it enter into your Thoughts, that a Man will addict himself to holy Fasting, and strive to humble and debase himself, and promote a godly Mourning for his Sins, and beg for Mortification and Self-denial, and endeavour, by the Assistance of Heaven, to live uprightly and circumspectly, and conform his Ways to the divine Will in all things, if he be once baptized into this Opinion, That the most sincere endeavouring after these things, is no whit regarded by God, and that, as to our selves, they conduce *not a jot* (for that is the word) towards any Good or Advantage that we may have by them, which is the avowed Judgment of this Doctor, as you have heard from his own Mouth or Pen? And in other places (which I have not transcribed) he resolutely owns and maintains the same Sentiments, and tells us it is in vain to look *that Duty should bring any thing*. * *Fasting, Praying, and Mourning, do us no good*; he saith †, *We can get nothing by Duties*. Now, if God doth not regard these our Services, yea, though they proceed from his own holy Spirit; and if we our selves have no Good by them, to what purpose should we be concerned in them? If *God* cares not for them, why should *we*? Nay, if he wholly disregards and abhors them, as being ever evil and sinful, we have no reason to be solicitous about them. This is the natural result of such *Preaching*, such *Printing*: And I question not, but Hundreds (to speak modestly) of those who have embraced the fore-said Doctrin, have made these Inferences to themselves, and have been incited and encouraged thereby to despise the Services of Religion, and to live in a gross neglect of them. Indeed the Inferences from the Premises are genuine, and no other could be expected to be made. Wherefore as long as such Propositions are entertained, we must look for no other Deductions and Conclusions. But if you would have any made of another Nature, you must alter the Premises, and

* Vol. I. Sermon 9.

Page 42.

† Vol. I. Sermon 5.

Page 73.

and fix upon new Propositions, that is, you must believe and hold that there are certain *Means* and *Ways* of God's own Institution, in the conscientious use of which, we may expect that God will bestow Grace, and all good things upon us, and that when we make use of these *Means*, and are employed about them according to his Will, we shall never fail of a Blessing. These are of Virtue and Efficacy, namely by the Appointment of God the Father, Son, and Holy Ghost, to promote a Kingdom of Grace in Mens Hearts and Lives, and to further their Salvation and Happiness. Is it requisite I should prove this? Is not the whole Volume of God's Word one continued Proof and Assurance of this? Have

* Vol. I. Serm. 1.
pag. 12.

† Acts 2. 38. 16.
31.

Faith and Repentance * nothing to do in Salvation? as this Gentleman teacheth, when you find the Apostles Answers to those Questions [*What shall we do, and what must we do to be saved?*] are these † *Repent, and be baptized: Believe on the Lord Jesus Christ, and thou shalt be saved.* The Answers are to no purpose, unless we grant, that *Repenting* and *Believing* are *Ways* and *Means* of *Salvation*. Why are they bid to do these in order to their being saved, if the doing of them be not some way available to their Salvation? Are we not told by

* 1 Pet. 1. 5. S. Peter, that as * *Believers are kept by the mighty Power of God unto Salvation, so they are kept unto it through Faith?* Can it be deny'd then, that Faith is conducive to our Salvation? Yet our Doctor, as soon as he had quoted this place, immediately adds *, that *Believers are kept*

* Page 12. 13. *in Holiness, Sincerity, and Simplicity of Heart, but all this hath nothing to do with the Peace of his Soul, (their Souls, he should have said) and the Salvation and Justification thereof.* As to this last indeed, we most readily grant that he is in the right; we are not *justified, i. e.* we are not accounted righteous before God, and have our Sins pardoned for our Holiness, Sincerity, and Simplicity of Heart, but for the alone Righteousness and Merits of Christ Jesus: But these Qualifications and Graces, and the rest which are required to Sanctification, *have something to do* (to use his own Expression) with those other two things which he mentions, *viz. the Peace of the Soul, and the Salvation of it.* And 'tis very strange and surprizing that he should deny this; for this is a downright opposing and contradicting of the Text which he had before quoted, where the Apostle acquaints us, that Believers are kept, as *by the Power of God;* so on their part, *through Faith,* and consequently through the rest of the Graces

of

of the Holy Spirit, unto Salvation. These Graces, according to this Apostle, are appointed by God to be our *Preservatives*, or to be the *Means* and *Helps* of our spiritual Preservation. And why then should we be backward to acknowledg what the Word of God acquaints us with, and to own that they are conducive to our greatest Good, even the Salvation of our precious Souls?

And doth not the Scripture assure us also of this, *that the Prayer of Faith, and a hearty Confession of our Sins, and being deeply humbled for them, and our sincere abandoning of them* are prevalent with the Almighty? Do we not read what strange things Prayer hath done? By this the holy Patriarch Jacob was said to *wrestle with God, and not to let him go till he had blessed him*, Gen. 32. 25, 26. For which his *Prevalency* with God, he gain'd the Name of Israel, *Thy name shall no more be called Jacob, but Israel; for as a Prince hast thou power with God* (as well as with Men) *and hast prevailed*, v. 28. To which Passage the Prophet Hosea referring, saith of this prevalent Patriarch, *By strength he had power with God, yea, he had power over the Angel* (so God is called, because he appeared in the form of an Angel), *and prevailed*, Hos. 12. 3, 4. What would Dr. Crisp have said to this? How would he have been able to evade these Texts? Just as he doth some others, by perverting the genuine Sense of them. But he could never fairly and rationally reconcile these with what he maintains in more places than one, *viz.* That neither Prayer, nor any other holy Duty is prevalent with God. Is not this diametrically opposite to what you read here, that the believing praying Patriarch *had power with God* (*was a Prince with God*, according to the Hebrew, which amounts to the same Sense, and signifies he was very potent) and *prevail'd*? The same we read of another holy Man,

** Let me alone, said God to Moses, that I may destroy this People, implying that Moses's Prayers which* * Deut. 9. 14.

he was then putting up, hindered the Execution of God's Wrath against that People, and the Event shewed that they did so. It cannot be denied then, that his earnest Prayers had *Prevalency* with God, and diverted his Anger and Indignation which were kindled against that ungrateful and rebellious People. This is that which S. James remarks to us, and assigns as an unspeakable Encouragement to this Duty, ** The effectual fervent*

Prayer, saith he, of a righteous man availeth much, * Jam. 5. 16.

πολύ ισχύει, it is of great Force and Virtue, preventing and disappointing many Evils which hang over our Heads, and bringing down many good things instead of them. The like may be said of all other religious Services and Duties, Endowments

and Graces; the holy Scripture abundantly testifies that they prove beneficial to us, they advantage us both as to our Souls and Bodies, both as to this Life and an other. Besides, the Experience which God's own People have had of this, you may be informed of the truth of it from the *Heathen Ninevites*, who attending to the Preaching

* *Jon. 3. 8.*

ing of the Prophet *Jonas*, humbled themselves with Fasting and Praying *, *Crying mightily unto God* (the Doctor calls it *Crying lustily*), *turning every one from his evil way.* Upon which Repentance of theirs God repented;

* *Verse 10.*

for 'tis expressly said *, *God saw their works, that they turned from their evil way, and God repented of the evil that he had said he would do unto them, and he did it not.* Who then hath the face to say, that *All our Righteousness getteth us no good, that our Duties are of no prevalency with God;* that they are no ways serviceable or instrumental towards removing those Evils and Judgments which we are afraid of, or which we labour under, and towards procuring those Mercies which we stand in need of? This Dr. *Crisp* saith, and saith it often. But it was never said before or since by any Man of a sound Judgment, and who was not inclined to corrupt the Scriptures. *What course should we take to prevent the Judgment of God, and keep it from us?* Saith

* *Sermon of the Churches' Visitation.*

* *Dr. Sibbs;* and his Answer is, *Labour to meet God by speedy Repentance before any Decree be peremptorily come forth against us.* And innumerable more such Passages there are in the same Author, and others, whose Names and Memories the Doctor and his Friends pretend at least to reverence: They all agree that this is the way appointed by God to keep off Judgments from us, and whereby Mercies of all kinds are confer'd upon us. Is that in *Prov. 28. 13.* part of Holy Scripture, or is it not? *Whoso confesseth and forsaketh his sins shall have mercy:* Or is that in *1 John 1. 9.* a part of that infallible Book? *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;* then we are sure that a sincere Confession of Sin (which is always joyned with true Contrition, godly Sorrow, and unfeigned Repentance) brings with it the greatest Benefits that we are capable of receiving. Hence *S. Peter* exhorteth his Auditors by *Repentance*, to seek Forgiveness of their Sins, and Salvation in Christ Jesus, *Repent and be baptized in the name of Jesus Christ, for the remission of your sins, Acts 2. 38.* And again, *Repent ye, and be converted, that your sins may be blotted out, Acts 3. 19.* In both these places you see that Pardon of Sin is entailed upon Repentance: And so it is upon Faith in sundry places of Scripture, which is one reason why

why *Believing* is said to be attended with *Joy*; for there is no true Joy without Pardon of Sin: *In whom believing ye rejoyce with joy unspeakable and full of glory*, 1 Pet. 1. 8. And another Apostle thus, *The God of peace fill you with joy and peace in believing*, Rom. 15. 13. Faith produceth this transcendent Joy and Peace by its Office it hath in Justification, *viz.* By being instrumental in applying the meritorious Righteousness of Christ, which is the only Basis of Forgiveness of Sins. And I might proceed to the consideration of other Evangelical Graces and Duties, and shew you what Good accrues to us by them. I do not say this Good accrues to us upon their own account, or that it is for the sake of these, that any Advantage comes to us. No, this cannot be asserted by any one that understands the Tenour of the Gospel, wherein it is evident, that God's free Grace, and the merciful Undertakings of his Son Christ Jesus are the only Source and Fountain of all the spiritual Benefits which we are Partakers of. *I, even I am he that blot out your transgressions for my names sake*, Isa. 43. 25. *The blood of Christ his son cleanse us from all sin*, 1 John 1. 7. It is through God the Father's gracious Appointment, and for the sake of his only begotten Son, in whom he is well pleased, that we receive any Advantage by our Duties and Endeavours. Therefore when we have done our utmost, we must renounce all Merit, and acknowledg the Weakness and Sinsfulness which accompany our best Actions, and rely on the Mercy of God, and the Righteousness of the blessed Jesus. But then, this is that which I offer, moreover, that though these be the *Original* and *Spring* of all the Blessings and Benefits we receive, yet there are certain *Channels* in which they are conveyed to us, there are particular *Means* and *Methods* which the divine Wisdom hath instituted for the transmitting of these good things to us. They are no other than those which I have before mentioned, *viz.* *Prayer*, and the rest of the Exercises and Duties which God hath commanded. When these are rightly performed, *i. e.* according to the Will of God, and when they are the Products of that divine Assistance which the holy Spirit vouchsafed to afford, they convey innumerable Benefits to us, they *avail much*; and both these and the Persons that use them may truly be said to prevail with God, and even to *move* him, who is a God of infinite Compassion. This is the thing which I contend for, and which, I conceive I have sufficiently proved from the sacred Writings both of the Prophets and Apostles.

And though the Doctor is carried with a stiff Gale against this, through the greatest part of his Book, yet you'll find him at last

failing with a more gentle and complying Wind, as his custom sometimes is. You may observe, that it is his general way to confute himself at the long run ; which had almost saved me the labour of these *Remarks*, because he hath done it so well himself. Thus after he had in several places asserted, that *we get nothing by Duties*, that

* Vol. II. Sermon. 1.

pag. 236.

† Vol. III. Sermon 2.

pag. 545.

they do us no good, he grants *, that our *Righteousness*, rightly qualified, doth instrumentally obtain some good, doth procure us what we desired: And afterwards he yields, that Faith and Prayer, Humiliation and Fasting, and the like religious Exercises † are *Channels or Pipes through which the Spirit of the Lord brings from God himself this Spring, these Riches, and conveys the same into the Spirit of a Man*. And in the close of his Discourse he speaks very well of the outward Ordinances and Means of Salvation, he having (as you may gather from some part of that Sermon) been taken notice for his former Doctrin, and perceiving (it is likely) it might prove scandalous, he now resolves to qualifie it, that it may not seem to run counter to the received Opinion of all Orthodox Christians throughout the World. And as to what he often saith, *That God is not moved with our Prayers*, that *nothing we do is any Motive with*

* God did blot out our Transgressions that we might be happy by it ; but yet this is but the subordinate End of God, and stands in subordination to a higher End, his own Glory, Vol. I. Sermon. 11. pag. 172.

God to do any thing for us, he doth in a manner recant this too ; for he grants, that God hath * *subordinate Ends*, as well as *higher and supreme ones* in what he doth : And if so (which is very true), he may have *subordinate* as well as *supreme Motives* ; for there is no reason to deny the latter if he grants the former. This then is the true stating of the Case ; there is, it is true, no *principal and supreme Motive* with God, but his own Free Grace and Love, the meritorious Undertakings of his Son, and his own Honour and Glory ; but he hath *other Motives* besides these, *viz. subordinate and lower ones*, and these are the humble and sincere Addresses of his Servants, their importunate Prayers, their deep Sighs and Groans, &c. These *move God* to shew Mercy, these stir up his Bowels of Compassion ; whence you read of the *foundings of his bowels*, and of *his mercies towards them*, Isa. 63. 15. and hence 'tis said, *his bowels are troubled for them*, Jer. 31. 20. These are *secondary Motives* with God, but his own blessed self is the *first and chiefest of all*. So then holy Men and their Services prevail with God, not as primary but secondary, not as supreme but subordinate Movers : Wherefore in the stile of Scripture they are said to *have power with God, and to prevail*.

prevail. There is no reason then to boggle at the Language of the Holy Ghost in Scripture; there was no reason for the Dr. to vent such strange Notions and Expressions as you have heard; there was no reason to use such Language as this, (which you meet with frequently in his *Sermons*) that the Duties and Services of the most holy Men are superfluous and vain, in respect of any Power they have with God, that all our religious Exercises and Actions do us no good.

VI. Whereas it hath been the laudable practice of the zealous Professors of Religion, to try themselves by certain *Marks* and *Tokens*, whether they be in a state of Grace or no, whether they be the Children of God, and Heirs of eternal Salvation: Whereas they are wont to produce their *Evidences*, to gather together their *Experiences*, and by these to take an account of themselves and of their State, and of the Favour of God to them; here comes a *Preacher*, who laughs at all these things as sorry and vulgar,
** The common way of People, saith he, is to try themselves by Signs and Marks. And he had said before,*
† They lay it down for a Position with themselves,
that till they can find themselves sanctified, and those
Graces of Sanctification, by which they will try themselves, till they can find these Graces (as they call them) in themselves, they conclude that none of the Grace of Christ belongs to them. Mark this Expression of his, *Graces, as they call them*; as if they who called them so, call'd them not by their right Name; and yet the holy Scripture it self calls such divine Qualifications *Graces*, in 2 Cor. 8. 7. and several other places. The Language of the Holy Spirit will not please him, you see; he is for a higher Stile, and more exalted way of speaking; as he is above the Doctrin, so he is above the Language of Scripture. These *Graces, as they call them*, these Fruits of the Spirit of Sanctification are pitiful mean *Evidences* in his Opinion: No Man can know by these, whether he have a part in Christ or no. But if you would know what is the *only Evidence*, he tells you, in these following words **, I must tell you, there is no better way to know your Portion in Christ, than, upon the general tender of the Gospel, to conclude absolutely he is yours; and so, without any more ado, to take him as tendered to you, on his word: And this taking of him on a general tender is the greatest security in the World, that Christ is your Christ.* And immediately after, *Set down thy rest here, saith he, question it not, but believe it; it is as good security as God can make thee. God hath promised; venture thy Soul upon it, without*

** Vol. II. Sermon. 15.
pag. 445.*

*† Vol. II. Sermon. 14.
pag. 432.*

** Vol. I. Sermon. 7.
pag. 106.*

without seeking a farther security. Observe it, a bare naked Faith is the only security a Man can have of his being a Child of God, and being in the state of Grace. A very good security indeed! A

dead Faith (for so S. James calls a bare naked Faith stript of good Works) is an admirable Mark or Evidence of Pardon of Sin, and being reconciled

to God. This is the presumptuous licentious Doctrin of our new Divine. Do but persuade your selves that you are in Christ, and the business is done. You need proceed no farther; for this Persuasion is all the Evidence you are to look after. And yet 'tis worth observing too, that though he had said, *This is as good Security as God can make us, this is the greatest Security in the World, and we need not seek any further*; yet in another

place he saith *, *There is other Security besides this, the Spirits Testimony*. But passing by such Oversight as these, let us consider the present Matter

before us, that which he calls *The common way of People*, the Trying the goodness of their Condition by the *Graces* (as they call them) which they find in themselves. Though this Author contemns this

Course, yet S. John the Divine (who, as this Person acknowledgeth *, had the greatest Manifestation of Free Grace, and the profoundest insight

into the Riches of the Gospel) approves of it, and spends the greatest part of his *First Epistle* in acquainting us what are the *Marks* and *Evidences* whereby we may try and know our spiritual State, whereby we may be assured that we are born of God. He lets us know in the *First Chapter*, that *walking in the light, i. e. Holiness of Life* is a Testimony and Mark of our fellowship with God, and of the forgiveness of our sins by Christ's Death. In the next Chapter he more particularly declares, that *not loving the world, but loving our brethren, and keeping God's commandments, and doing righteousness*, are Evidences to us of our being in the light, of our continuing in the Father and in the Son, and of our being born of God. In the following Chapter he chiefly insists on these two great Signs which he had mentioned before, viz. *Doing righteousness, and loving our brethren*; in this the children of God are manifest, and the children of the devil: *whosoever doth not righteousness is not of God, neither he that loveth not his brother, v. 10. And in v. 14. We know we are passed from death to life, because we love the brethren. S. John thought this to be a good Mark, though 'tis true he adds likewise, Hereby we know that he abideth in us, by the spirit which he hath given us, v. 24. And again, Hereby we know that we dwell*

in him, and he in us, because he hath given us of his Spirit, Ch. 4.13. which may be meant of the saving Gifts and Graces of the Spirit; and so 'tis the same Mark which he had mentioned before: Or we may understand it of the Testimony of the Holy Ghost in the Hearts of Believers, which is an Evidence that all true Christians experience at one time or other. But this doth not exclude the *other Evidences*, yea, *S. John*, who names this, insisteth most largely upon those, and repeats some of them over very often, thereby acquainting us, that these are the more standing Marks and Evidences of our new Birth. Thus *S. John* was one of those that approved of *this common way of the People*, as our *Dr.* calls it, *viz.* The trying themselves by these spiritual Graces and Endowments. But what saith the Doctor? There are no such Marks and Evidences, saith he, as *S. John* and these People talk of, there is *no universal Obedience, no love of the brethren, no sincerity of heart*. He takes a great deal of pains, in almost * twenty Pages together, to prove that there are no such things. I will only mention what he saith of *Sincerity* †, *No Man* (saith he) *under Heaven can find that Sincerity in his Heart that may comfort him*. Thus *Crisp*, but *S. Paul*, on the contrary, tells us, that he had found it, *Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity we have had our Conversation in the World*, 2 Cor. 1. 12. The Apostle could not have made his *sincere Walking* the ground of his *Rejoicing*, if there had been no such thing as *Sincerity*. And here we see, that a Man's reflecting on his sincere and holy Conversation in the World, is that which administers Joy and Comfort to him. The Testimony and Sense of this in the Conscience, yields real matter of Rejoicing; *our Rejoicing is this, &c.* saith the blessed Apostle, which is contrary to the professed Doctrine of our Antinomian Divine; for he declares, that a *Man gets nothing* (and consequently not *Comfort*) *by all the Righteousness he performs, that all this hath nothing to do with the Peace of the Soul, that no Man under Heaven can find that Sincerity* (and consequently any other Grace) *in his Heart that may comfort him*: And all Antinomians, as well as the Doctor, proclaim it for a great and unquestionable Truth, that *Christians cannot, must not endeavour to take Comfort from their Graces*. Is not this a Contradiction to the Apostle's Words, *Our rejoicing is this, &c.* Truly I wonder that our Author doth not look upon this Text as *Apocryphal*, I wonder that he doth not quarrel with it as he doth with that other, *Being justified by faith, we have peace with God*. You may imagin a Person of Antinomian

* From p. 447. to p. 465.
† Vol. II. Ser. 15. pag. 453.

Principles

Principles to reflect on the foresaid Text, and the Apostle himself, after this manner. Indeed, indeed, *Paul*, you are besides the business; if you had liv'd till *Dr. Crisp's* time, he would have taught you better; or if you had been so happy as to have been an Auditor of some Preachers at *Pinner's-Hall*, or the *Merchants Lecture* in *Broad-street*, you would have been of another Judgment; nay, if you had been but so happy as to be acquainted with the *Doctor's Son*, the Merchant, he would have told you what the Hebrew Words *Chattah* and *Asham* signifie, which would have been a great light to you; though you were an *Hebrew of the Hebrews*, yet he would have taught you the Tongue a little better. How now, *Paul*, do you say that *your rejoycing is this*; That your Conscience testifies to you, that you have walked in Simplicity and godly Sincerity in the World? This is ill said of you; you should have said this only, This is my rejoycing, that Christ hath taken my Sins, and laid them on himself, that all my Sins are pardon'd through free Grace. You should have said, that *you rejoyce in Christ Jesus*, Phil. 3. 3. as you say in another place: This had been said like an Apostle indeed; but to talk of *Simplicity and godly Sincerity*, when there is no such thing, and no Man ever attain'd to it, this is mere Non-sense: To say you have any ground of *Comfort and Rejoycing* from your *Conversation*, from your holy walking, this is going back to the Covenant of Works, this is trusting in your own Performances, this is *Legalism*, this is *Arminianism*, yea, this is down right *Popery*, yea, this is no more than what is to be found in * the *Jewish Synagogue* or the *Turkish Alcoran*. Do you talk of your *Conversation in the World*? Is this magnifying of *Free Grace*?

* This is the *Doctor's Son's own Language* in his Christ made Sin.

Fie for shame, *Paul*, you have cast off Christ, you are fallen from Grace. Thus an Antinomian, thus *Dr. Crisp* himself would have treated *S. Paul*, after this manner he would have handled the good Apostle. He could have done no otherwise, because it is his avowed Opinion (as 'tis of the whole Party) that there is *no Comfort arises from a holy Life*, that a Believers conscientious and upright discharge of his Duty, affords no ground of *Rejoycing*. But you see this Doctrin runs counter to that of the blessed *S. Paul*, and therefore the Abettors of it must be forced to treat him after the rate before mentioned, yea, and to call him a Lyar, when they assert their own Opinion.

All this proceeds from a mistaking of Scripture, and from a partial interpreting it; for these two are consistent, *viz.* Comfortable Reflections on Christ, and on our Graces which are wrought in us by

by Christ: Whereas the Doctor's Friends constantly set these against one another, and tell us they are incompatible. But what saith the inspir'd Apostle? *I rejoyce in Christ Jesus*, saith he; and also, *This is our rejoycing*, &c. for these two are not inconsistent, nay, where one of them is, the other is never absent. To this purpose a worthy Man saith well*, *We must remember, though the main Pillar of our Comfort be in the free Forgiveness of our Sins, yet if there be a neglect in growing in Holiness, the Soul will never be soundly quiet, because it will be prone to question the truth of Justification, which can be known only by Sanctification, together with the Testimony of the Spirit.* Presently after he adds, *Where is not a pure Conscience, there is not a pacified Conscience; and therefore, though some, thinking to salve themselves whole in Justification, neglect the cleansing of their Natures, and ordering of their Lives, yet in time of Temptation they will find it more troublesome than they think.* For a Conscience guilty of many Neglects, and of allowing it self in any Sin; to lay claim to God's Mercy, is to do as we see Mountebanks sometimes do, who wound their Flesh to try Conclusions on their own Bodies, how sovereign the Salve is; yet oftentimes they come to feel the Smart of their Presumption. So God will let us see what it is to make Wounds to try the preciousness of his Balm. A Christian is a new Creature, and walketh by Rule, and so far as he walketh according to this Rule, Peace is upon him. You see they are but Quacks and Mountebanks in Religion, that seek for Peace and Comfort in Justification without Sanctification, that rejoyce in Christ, and yet are wholly regardless of a sincere and godly Conversation. What God hath joyned in his holy Word, let not us put asunder, lest we shew our selves as faulty as the Doctor, who makes these Texts inconsistent, and consequently makes the Apostle contradict himself: And all this is done to maintain this Assertion, That there are no Marks and Evidences of Salvation which can administer any Comfort to a Man. Obedience, Charity, Sincerity, are no Signs of our being in the state of Grace; nay, as for Sincerity, he particularly tells us*, that it is a Qualification or Mark that may be found in an Enemy of Christ. Reader, stand and pause a little here: He that had said, that there is no such thing as Sincerity, and that it is not to be found in the best Men, yet here declares, that it may be found in one that is an Enemy of Christ. What shall we think of such Doctrin as this? Is this Gospel-Preaching? May Reprobates be sincere? Yes, he persists in it, and undertakes to prove

* Dr. Sibbs's Souls
Consiſt, Chap. 3.
P. 31, 32.

* Page 456.

it, and to that purpose brings the Instance of the *Jews*, who (as the Apostle saith) *had a Zeal of God*, Rom. 10. 2. But doth not the Apostle there tell us, that *that zeal was not according to knowledge*, and so was no *right Zeal*, no *sincere Zeal*, and consequently was not the Zeal of regenerate and believing Persons, and which could be made a Mark of their Regeneracy and being in the Favour of God. Certainly no Man that ever attain'd to any true knowledge in the Scripture or Divinity affirm'd the contrary. Guess then what this new Coiner of Theological Notions is, who first proclaims to the World, that *there is no such thing as Sincerity*, and then, that a *wicked Man*, a *very Reprobate*, may have as much *Sincerity* as any elect Person and Believer. Was there ever the like asserted by any Divine before? I appeal to the Reader, whether he ever met with such Divinity in the Writings of any Man that pretended to sober Thoughts and Consistency of Mind. Whence it appears, that I had reason to make some *Reflections* on these *Sermons*, which are stuffed with such vile Notions as these. The Doctor's Son saith in his *Preface* to his *Fathers Sermons*, that *he was accounted none of the least of those who were called Puritans*; but I can assure his Son, that he was the first *Puritan* that ever held such Doctrin as this; and I heartily wish he may be the last. He that can believe that there is no true *Righteousness*, no true *Love of the Brethren*, no such thing as *Simplicity of Heart*, or that the wickedst Man alive may be as sincere as the most regenerate; he may call himself a *Puritan*, but he is a *wild one*, yea, he is a *Ranter* rather than a *Puritan*. He that can believe these things to be true, must also confess, that there is no difference between the *clean and the unclean*, him that sacrificeth and him that sacrificeth not; as is the Good so is the Sinner, and he that sweareth as he that seareth an Oath: For if there be not a difference between them, as to those things before named, especially as to *Sincerity and uprightness of Heart* (which is the great Evangelical Perfection) there is no difference at all; then one Man is as good as another, and one shall be saved as soon as another, and (as the Consequence of this) no Man need be solicitous whether he be sincere and cordial or no, because Hypocrites shall fare as well as the most upright Persons. From this one thing we may see whether this Author doth not deserve the Name *Antinomian*. He is very angry, I perceive, that any should call him so; but this one Instance alone is sufficient to demonstrate, that he is of that number. As before he beat down all holy Duties and Services, so here he shews himself a down-right Destroyer of all inherent Righteousness, yea, he takes away the Distinction between Righteousness and Unrighteousness: So that if ever

ever there was an *Antinomian* under Heaven, we may conclude that he was one, notwithstanding he declines the Title.

VII. Another Position of this Author is, *That God is not angry with any elect Person before or after he is converted.* If we tell Believers, saith he, *That except they perform such and such Duties, except they walk thus and thus holily, and do these and these Works, they shall come under Wrath, at least God will be angry with them: What do we in this but abuse the Scriptures?* These are his very Words, pag. 559. and yet the Scriptures assure us, that *God's anger was kindled against Moses, Ex. 4. 14.* And *Moses himself saith, that the Lord was angry with him, Deut. 4. 21.* And we read that *the Lord was very angry with Aaron, Deut. 9. 20.* and in several other places we read, that even holy Men have, by their Sins, provoked him to Anger. Notwithstanding this, the Doctor tells us, that it is *abusing of Scripture*, to say that *God is angry with them for their Sins*; for he is angry with no elect Person for Sin, nay, though he commits never so many Sins, and those never so great and heinous. They are his own Words *, *Let me speak freely to you, and in so doing tell you that the Lord hath no more* * Vol II. Sermon 9. page 363, 364. *to lay to the charge of an elect Person yet in the height of Iniquity, and in the excess of Riot, and committing all the Abominations that can be committed, I say, even then, when an elect Person runs such a Course, the Lord hath no more to lay to his Charge, than God hath to lay to the Charge of a Believer; nay, God hath no more to lay to the Charge of such a Person, than he hath to lay to the Charge of a Saint triumphant in Glory.* This is very high, you will say: But we know the Man, and his bold way of speaking. It is not his confident asserting that proves any thing; though 'tis certain that he thought the contrary, else he would have never been so high and daring. He began to be lifted up by some People in his days, and took heart thence to say any thing. Such is that which he utters here, *That God hath no more to lay to the Charge of an elect Person before his Conversion, although he lives in the height of Sin, and commits all the Abomination that it is possible for him to commit, than he hath to lay to the Charge of a Triumphant Saint in Glory; which you cannot but grant was most presumptuously said, if you consider that of S. Paul, Eph. 2. 13. Now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ.* These Words were spoken to the Saints which were at Ephesus, and to the faithful in Christ Jesus, as you read, *Ch. 1. 1.* But these Saints were great Sinners once, they were idolatrous

Gentiles, they in time past walked according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience, Ch. 2. 2. And had God no more to lay to the Charge of these *Ephesians*, when they were in this state, than he had to charge the Saints in Heaven with? Yes certainly; Remember, saith the Apostle, that ye being in time past Gentiles in the flesh, at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus, ye, who sometimes are far off, are made nigh by the blood of Christ, v. 12, 13. for he is our peace, v. 14. And it follows, he abolished in his flesh the enmity, v. 15. Observe it, before they were converted they were Strangers and Aliens, they were without Christ, without God, without Hope, they were at Enmity with the Father and the Son; and was there no more to be laid to their Charge at that time, than to be glorified Saints above? When they were without Christ, in the time of their Unregeneracy, and living in all Excess of Riot, were they not only in God's Favour, but as much as the Saints in Glory? How then was Christ their Peace? How is it said they were reconciled? v. 16. Reconciliation supposes falling out, it implies being at enmity. Those who are now reconciled and made Friends, were once Strangers and Enemies; and were they at that very time Favourites of God, yea, as great Favourites as the blessed glorified Spirits? Who hath the Confidence to say this but Dr. Crisp? And who hath a Heart to believe it but one that disbelieves the plain Testimony of holy Scripture? This same Chapter affords yet a farther Confutation of this wild Notion, Among whom (i.e. the Children of Disobedience, mentioned in the fore-going Verse) we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others, Ch. 2. 3. The Apostle here saith of himself and other Converts, that while they were in their unregenerate State, while they walked in the Flesh, and fulfilled the Lusts of it, they were under the Wrath of God, they were by nature, i.e. by reason of their natural and unregenerate State actually under the divine Displeasure and Anger. There is a time when elect Persons are Children of Wrath: Whilst they continue unbelievers, the wrath of God abideth in them, as 'tis expressly said in John 3.36. S. Paul, the *Ephesian Saints*, and all the Elect of God, while they remain in their natural Corruption, are liable to this Wrath: While they continue unconverted, they are at Enmity with God; therefore their Sins are charged upon them as long as they

they are such, which is quite opposite to the Doctor's Assertion.

Next, let us consider an elect Person after his Conversion, concerning whom our Writer pronounceth thus *

Though a Believer, after he be a Believer, doth sin often, yet God no longer stands offended and displeased with him, when he hath once received Christ. * Vol. I. Sermon 2. pag. 15.

His reason is, because if Christ bore our Iniquities, he also bore the Displeasure of God for them; and though God be displeased at Sin in Believers, and hates and abhors it, yet he is not offended and displeased with the Persons of Believers, who commit that Sin, because they are justified. Here we most readily grant, that those who are justified are clear from the Imputation of all Sin, according to that of S. John, *The blood of Jesus Christ his son cleanseth us from all sin*, Ep. 1. Ch. 1. v. 7. *His own self bare our sins in his own body on the tree*, 1 Pet. 2. 24. *Behold, the Lamb of God which taketh away the sins of the world.* Whence that of the Apostle is true, *There is no condemnation to them that are in Christ Jesus*, Rom. 8. 1. And that Challenge is unanswerable, *Who shall lay any thing to the charge of God's elect?* v. 33. For, as the Apostle adds, *It is God that justifieth*; a Believer, as he is looked upon in Christ, and consequently justified, hath no Guilt charged on him. He that holds the Doctrine of Imputation of Christ's Righteousness, must hold this; for in Justification our Sins are imputed to Christ, and his Righteousness to us: If so, a Believer, a justified Person hath no Sin charged on him by God. But how is this to be understood? Namely thus, It is not charged upon him to his endless Peril, to his utter Destruction: This is the true meaning, and there is no other. Sin shall never be so laid to his Charge, as that he shall be condemned for it, as that he shall have such a Doom passed upon him, as shall consign him to everlasting Punishment. But the Sins of Believers may be, and are so charged upon them in this life by God, that he is greatly displeased with them, and shews himself angry against them for the commission of them. This is the true stating of this Point, the mistaking of which is the very root of *Antinomianism*. A Father will not *disinherit* his Son for his Follies and greater Miscarriages, but he is *displeased*, *highly displeased* with him, and gives him assurance of it by some remarkable Tokens of that Displeasure: He is his Father, and consequently loves him, and deals with him as with a Son: Wherefore he deprives him not of his Inheritance, but he testifieth his Anger against him by some severe curbing and checking him, by withdrawing, perhaps, his usual Maintenance, and inflicting some Penalty upon him.

This

This is a true Representation of the present Case : A Believer, a Child of God falls into Sin, whereupon his Heavenly Father is displeased with him, and he manifests his Displeasure by afflicting him, by exercising him with some temporal or spiritual Cross: He doth not, he will not deprive him of his everlasting Inheritance in the World to come, but in this Life he lets him *know and see that it is an evil thing and bitter that he hath forsaken the Lord his God*. Though regenerate and holy Persons do not finally fall away, yet they may incur the Divine Wrath and Displeasure; God oftentimes withdraweth the Light of his Countenance from them, they are forsaken for a time, God writeth bitter things against them, the Arrows of the Almighty stick fast in them. They who will not acknowledg this, must disown the Bible, especially they must expunge out of it what is recorded there of those eminent Saints, *Job and David*. But God *loves* them whilst he thus shews himself *displeased* with them, for this is a certain Maxim, that Anger and Love in God towards his Children, may be at the same time. God makes even his dearest Children sensible of this Truth, that he can be incensed against them though he is their Father, that his Displeasure is consistent with his Fatherly Love. The Anger which he sheweth towards Believers, never proceeds so far as to an utter forsaking of them in this Life, it never reacheth to eternal Punishment hereafter. Thus *he doth not lay their Sins to their Charge*; but in an other way *he doth*, i. e. he often punisheth them for them with great Severity, yet so, as that he always in the midst of Judgment remembers Mercy.

VIII. This reminds me of another Assertion of the Doctor, namely, that *God never punisheth any Believers for their Sins*. This indeed is the natural Consequent of his former Position; for if God be not displeased with them for their Sins, it is not probable he will inflict any Punishment upon them for them. But though, I having shewed how groundless the first of these is; the second must needs fall to the ground of it self; yet I will insist a little upon this, to let you see what are the Sentiments of this Gentleman, and to shew you more particularly how little

* Vol. I. Serm. 2.
pag. 17.

† Page 18.

Foundation they have *. *God doth never punish any Believer, after he is Believer, for Sin*, he saith. Afterwards †, to that Question which he propounds, *Are not the Afflictions of Believers for their Sins?* He answers *No*; and soon after he saith, *God, afflicting a Believer, hath no respect unto Sin, as if he did afflict for Sin*. And he is

is going, you may perceive, into his old way of ridiculing, when he speaks thus*, *It may be in Affliction, and when the Rod of God is fallen upon thee, thy Heart will be ready to raise such Thoughts as these in thee, Now* † Vol. I. Sermon II. pag. 170.

God will be even with me, now shall I smart for my Transgressions: And certainly such Thoughts do rise in very good and holy Men, whatever this Writer intimates to the contrary: Whereby he doth but discover his prophane and ludicrous Spirit, calling their Afflictions *God's being even with them.* But to pass this by, as a thing so usual with him, I shall take notice of the Reasons which he offers for what he saith. *God, saith he, punisheth no Believer, and is angry with no Believer, none that is in the Covenant, because his Sins were all pardon'd from Eternity.* If this be a Reason, then why doth he confess that *the Believers among the Jews, who he acknowledgeth were under the Covenant of Grace, were punished for their Sins?* Being under the Covenant of Grace they were justified, and they were justified from Eternity. Now, they that were so, cannot, he saith, have any Punishment inflicted upon them; how then came it to pass, that these Believers were punished*? *Justice you know, saith he, follows Sin*

at the heels: Where it finds Sin, there it executes. * Vol. II. Sermon 2. pag. 258.
Justice finding Sin now and then upon the Jews under that Covenant, as it met with their Sins upon them, so gave now and then a Lash to them for their Sins. Hence you have those many Complaints of God's Justice in plaguing them always. *It was Justice, because there was Sin, which was their own, and was charged upon themselves till the Sacrifice came, and therefore their Judgment was just.* Here he grants, that the Jewish Believers, who were saved by Christ as well as we, were punished and plagued for their Sins: And if you ask him why they were thus severely used, and why Believers under the Gospel fare better, that is, have no Punishment inflicted on them; He lets you know this was the reason, viz. That the Sin of the believing Jews was their own, and was charged upon themselves, because the Sacrifice Christ Jesus was not yet come. And is this any good Reason, think you, when the Doctor so often acknowledgeth, that Christ offering himself as a Sacrifice, was accounted by God as done from all Eternity, and God laid the Sins of all Believers that ever should be in the World on Christ, from all Eternity? If this be true, (as we do not deny it) how comes he to contradict himself, and say, that the Sins of those Jewish Believers were charged on themselves till the Sacrifice came? The Value and Efficacy of

Christ's

Christ's Blood reached from Eternity to all succeeding times, and therefore the *Jewish* Believers, as well as the *Christian*, were to partake of it, and find the blessed Effect of it. Wherefore, if *Christian* Believers are not punished for their Sins, it follows that the *Jewish* ones were not (which he absolutely denieth, as you have heard); for they were both of them justified from Eternity, which he saith is the ground why they are not capable of having any Penalty inflicted upon them for their Sins. Hence it appears, that the Doctor is at Self-Confutation again: He forgets his own Principles. and will not argue according to the very Propositions which he had laid down himself. What rational Person will attend to what such a one saith?

In other places he assigns this as a Reason why God doth not afflict or punish any believer for Sin, namely because *Christ bore all the Punishment due to Sin; and if he bore all, we can bear none. God would not punish Christ and Believers too.* This seems to be a plausible Reason, but it hath no solid Foundation. It is indeed a mere Fallacy, which I prove thus; To argue after this manner, *Christ bore all Punishment due to Sin, therefore Believers have none to bear*, is Sophistical, because the antecedent Proposition speaks not of the same bearing of Punishment that the consequent Proposition speaks of. The one speaks of bearing Punishment as that Punishment was a full Satisfaction to God for Sin, but the other speaks of bearing Punishment as 'tis the Desert of Sin. Here is a vast difference between these two; Christ alone the Son of God, bore all Punishment for Sin in the former Sense, *i. e.* he made complete Satisfaction to his Father for all the Sins of Believers, by his bearing the Punishment due to their Sins; so that after him, no Believer can ever be punished in this manner. But they may be punished in the other Sense, that is, God may afflict them with Crosses and Distresses, both Spiritual and Bodily, because of their Sins, because they have deserved the Divine Displeasure and Anger. Though Christ bore all Punishment due to Sin, as it was satisfactory to God's Justice, yet the Faithful may justly bear a Load of Punishment, because they bring it down upon themselves by their Demerits, by their wilful transgressing of God's Laws. Thus you see how deceitful and false the fore said Argument is. A Man cannot argue thus, *If Christ bore all the Sufferings due to Sin, then we must bear none.* Here is no good Consequence, because Christ bore the Punishment of Sin one way, and we bear it another: He bore all the Punishment as he was Mediatour, and fully satisf'd for Sin, but we may bear some Punishment as it is the due

due Reward of our Transgression, though we cannot satisfy Divine Justice thereby. Our Sufferings are not to satisfy for our Sins; Christ did that, and he alone, and we cannot pretend to any such thing. *We must let that alone for ever.* But notwithstanding this, God inflicts Punishments upon us for our Sins, as the just Desert of them, and he is pleased to turn these Punishments into fatherly Corrections and Chastisements, so that they prove the greatest Kindnesses and Favours that can be bestowed upon us. Thus you see that God punisheth both *Christ* and *Believers*, but to a different End: The one suffered that God's Wrath against Sinners might be appeased: The other suffer that Sin may not go uncontroled, that it may not be encouraged by Impunity, and that these sharper Medicines may be conducive to their spiritual Health, and yield the peaceable fruit of righteousness to them that are exercised thereby, Heb 12. 11.

But you will say, they are called *Chastisements* in this Chapter, and not *Punishments*; therefore why do I call them by this latter Name? I have very good warrant for doing so; for I find the Afflictions and Sufferings of God's People are called both *Punishments* and *Chastisements* in Scripture, and shall I be blamed for giving that Denomination to them which is given them in Scripture? We learn from this holy Book (which is to be our Judge in this matter) that God punisheth *Believers*, yea, and that he punisheth them for *Sin*, both which this Preacher denieth, and consequently denies the Word of God. Is it not clear from the express Words, that the Afflictions which are laid on the Godly, are *Punishments*, and that these Punishments are for their *Sins*? One would think no Man that ever read the Bible, could have the face to deny this: For the Holy Spirit, in these Sacred Writings, doth not speak of this matter obscurely and doubtfully (as in some other Cases) but directly, plainly, and in such Words as 'tis impossible (without Wilfulness) to mistake. *I will punish you yet seven times more for your sins*, said God to his own People the Jews, Lev. 26. 18. And we know, that among them there were *Believers* as well as *Unbelievers*: So that these Words were spoken promiscuously to them both, to let them know that if either of them wilfully sinned, and thereby provoked God, they should be punished, and that Punishment should be for their *Sins*. This you will find twice repeated afterwards in this Chapter (v. 24, 28.) to convince you of the Truth and Certainty of it. It is indeed mentioned with some Variation in the latter place, as thus, *I will chastise you seven times for your Sins*, which acquaints us, that these *Punishments* are also *Chastisements*.

stisements (as I shall shew you anon): But still it is expressly said, that they are *for our Sins*, which is the main thing we are now proving from the Sacred Writ it self: This is farther evident from *Ezr. 9. 13.* where we find Ezra confessing in his Prayer, that *all which was come upon them, was for their evil deeds, and for their great trespass.* I ask, Did this holy Man dissemble with God, or no? Did he openly tell him a Lie, or not? You will be unwilling, I suppose, to assert the former: Wherefore by acknowledging the latter, you own this for a truth, that God punisheth his own People for their Sins, that *all which comes upon them*, i. e. all their Distresses and Calamities which befall them, are *for their evil Deeds, and for their great Trespases.* This is farther manifest from *Lam. 3. 39.* *Wherefore doth a living man complain, a man for the punishment of his sins?* Here the Prophet suggests a Reason, wherefore a Man, even a holy Man, a Believer (for we must grant such to be included here, and all Commentators have granted it) should not complain, should not murmur and repine against God, although his Sufferings be never so great, namely, because these are the *Punishment of his Sin*, they are justly inflicted on him by God for his manifold Offences, they are the deserved Recompence of his Misdoings; therefore he ought patiently to accept of the Punishment of his Sins. This is the meaning which the best Expositors generally fix upon these Words, and which hath occasion'd our Translators to render them as you see they have done. *Complaining upon his Sin* (as the Original hath it) is the same with *complaining for the Punishment of his Sin*: Whence it appears, that God hath regard to the *Sins* of his People, when he *afflicteth* or *punisheth* them, which is the thing the Doctor denies. The same may be plainly infer'd from *Amos 3. 2.* *You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.* If it be said that the Hebrew Word is not [*punish*], but [*visit upon*], yet it is enough for the present purpose, that [*visiting upon*] is the usual Phrase, in the Old Testament, for [*punishing*], as those that are conversant in the Original know very well; and that is the reason why in so many places it is translated so. *Visiting upon* and *punishing* are looked upon as the same. Besides, it is said here, that this *Visitation* is for *their Iniquities*, which plainly shews, that it is in the way of *Punishment*, that is, it is sent by God as the Desert of their Iniquities. *You only have I known, therefore I will punish you*, you shall not escape my Wrath and Vengeance in this World, because you deserve it more than others; your Sins are more heinous and provoking than these of the Gentile

tile World, whom *I have not known*, to whom I have not manifested my self in so gracious a manner, therefore you, of all Persons, shall feel the Effects of my Displeasure. But now, on the contrary, our new Teacher turns the Words thus, *You only have I known*, therefore I will not punish you for your Iniquities; I see no such thing as Sin in you, or if I do, I am not displeased with you for it; you can never offend me, though you commit Sins of the most horrid Nature imaginable; I am never angry with any Believer or regenerate Person, and therefore I never have any eye to their Sins (be they never so great) when I send Calamities upon them. Thus you see, by the Doctor's Comment, that Text of Scripture is absolutely null'd, and may be razed out of the Bible. But we are not obliged to attend to this perverse Comment of his, and therefore this Text remains still entire, and is a Witness of the Doctors erroneous Assertions, and a palpable Confutation of them.

Sundry other places might be produced to this purpose, but it is altogether superfluous and unnecessary, seeing the whole Tendency of the *Prophets*, in their Writings, is this way: They threaten and pronounce the Wrath of God even against his own People for their Sins, and they frequently call upon them to shun and remove the Divine Indignation, by repenting of their evil Doings, and forsaking their Sins; which is a manifest and undeniable proof of what this Writer rejects, *viz.* That God had regard to their Sins and Offences, in sending Punishment or Affliction. I will add only one plain Text out of the New Testament, 1 Cor. 11. 30. *For this cause many are weak and sickly among you, and many sleep.* That the Apostle here speaks of *Believers* and *holy Men*, is not to be doubted, because in the next Verse but one he acquaints us, that these Persons, when they are thus judged, *are chastened of the Lord*, that they should not be *condemned with the World*. It is clear then, that they are not of the number of *the World*, they are not among the *condemned*, and therefore are the Elect and Believers. Of these *S. Paul* saith, *Many are weak and sickly, and many sleep*; they are afflicted by God with bodily Diseases and Maladies, yea, and these bodily Distempers prove mortal to them. What is the reason of this? Whence procede these severe Strokes of God's Hand? What is the true Cause and Origin of them? The Apostle assures you, that it was their irreverent Behaviour at the Lord's Supper, *their eating and drinking unworthily, their not discerning the Lord's body*, as you read in the fore-going Verse. Whilst they did so, they *did eat and drink judgment to themselves*, as you read in the same Verse:

For that it ought to be translated *Judgment*, is plain, both from the Greek Word *κρίμα*, and from what follows in *v. 31, 32*. *If we would judge our selves, we should not be judged: but when we are judged, we are chastened, &c.* This *Judging* here refers to the *Judgment* spoken of before, which is translated *Damnation*, but ought not to be so; for it is absolutely against the Apostle's meaning in this place, where *being judged* is opposed to *being condemned*, or *damned with the world*; and therefore the Word cannot be rendered *Damnation*. But the *Judgment* which the *Corinthian Believers* did eat and drink to themselves, was no other than these corporal Afflictions and Penalties here meant, *being weak, and sickly, and sleeping* the Sleep of Death. And that which procured these bodily Distempers, and Death it self was (as hath been said before) their unworthy eating and drinking of Christ's Body and Blood. This was the cause of it; *for this* (as it is in the Greek), i.e. *for this cause many were weak and sickly, &c.* Their irreverent and unworthy partaking of the Sacrament pulled down these *Judgments* upon them; for so they are called here. So great a Sin justly deserved this *Punishment*. Their ungodly Behaviour was the cause of their being thus severely dealt with. God sent Sicknesses and mortal Diseases among the Saints of *Corinth* for their Sins. They were *judged*, they were *punished* for these.

Thus you see, that from this, as well as from the fore named Texts of Scripture, it is most evident, that the Afflictions and Distresses wherewith God visits his Servants are the Desert of their Sins and Miscarriages. This is the Doctrine of the New Testament as well as of the Old. *For this cause* they are thus and thus punished or chastised. Who then would believe this Preacher, when he tells his Auditors *, *He should be loth to put any new and strange things into their Minds that are not fully consonant to the Mind of God recorded in the Scripture?* Judge you whether

* Vol. II. Serm. 9.
pag. 365.

any Credit is to be given to him when he thus speaks, seeing it is so plain, that this is a *new and strange* Doctrine, which he here labours to put into his Hearers Minds, and which is so far from being consonant to the Mind of God in the Scriptures, that it is altogether repugnant to it. I do say that God *always* hath respect to *Sin*, when he punisheth, as perhaps in the Case of *Job*, his Afflictions and Sufferings might be sent to try him, and to set him forth to the World an eminent Example of Patience. So in the Instance of the *blind Man*, John 9. 2. it was not because of his Sin that he was born blind, but *that the Works of God should be made manifest*

manifest in him, that Christ's miraculous Power might be exerted in the curing of his Blindness. But, bating such rare Instances as these, it appears from the general Tenour of Scripture, that Sin is the Cause and Source of Punishment. It is the usual and constant Method of Heaven to inflict temporal Evils, because of Transgression: And we have the universal Testimony of the inspired Writers for this. I will not here nicely dispute about the Nature of *Punishment*, I will not curiously enquire whether those Afflictions, wherewith God exerciseth his chosen Servants, be *Punishments in the most strict and proper Sense*. I do not pretend to assert any such thing (therefore let me not be mistaken and misrepresented here); for what is *in the strictest sense a Punishment*, cannot be a *Chastisement*; but the Affliction of the Godly is of this latter kind: Therefore I speak here only of the *general Notion of Punishment*, and I say this, That the Calamities and Afflictions which befall good Men, are *thus far Punishments*, namely, as they are the Recompence of their Faults, and the just Guerdon of their Mis-doings. To *punish one*, is to inflict some grievous thing upon him, because he hath done amiss, because he is a Transgressor. Punishment ever supposes a Fault. Thus even the Children of God, the holiest Persons are faulty, and thereby offend God: Whereupon he chastiseth them, as a provoked Father doth his Children, for the Faults which they have committed: And this I call *Punishing* them, because the Rod is laid upon them in way of a *punitivve Correction*; it is inflicted for their Sins, and also to wean them from their Sins. This is the true Nature of God's afflicting Believers; it is a mixt thing, made up of *Punishment* and *Chastisement*. As it carries Severity with it, and is sent for Sin, so it is a *Punishment*, and is stiled (as you have heard) by S. Paul a *Judgment* (which sounds higher than *Punishment*): To which purpose he quotes that of the Old Testament, *The Lord shall judg his people*: And he adds, *It is a fearful thing to fall into the hands of the living God*, Heb. 10. 30, 31. Even God's People, even believers are liable to this, and find it sometimes exceeding dreadful. But then, it is as true that the Afflictions of the Faithful, being accompanied with God's Love and fatherly good Will to them, are upon that account *Chastisements*. This is certain, that they must not, they cannot be called *Punishments*, if you mean by this Name any thing of Harm and Mischief, any thing of real Evil and Damage. They are no *Punishments* in this respect; for though they are inflicted on the Godly because of their Sins, yet they are designed by God for their good; for their real Benefit and Advantage:

Advantage : They prove by his Grace the choicest Favours and Blessings to them. And they must needs do so, because they are instrumental towards the taking away of their Sins, which are the only Curfes. *By this*, saith the Prophet (i.e.) by the *Calamities* which God sent (as appears from the foregoing Verle), *Shall the iniquity of Jacob (God's People) be purged, and this is all the fruit to take away his sin*, Isa. 27. 9.

And here, I pray let me observe something to you from this Text, to confirm what I have deliver'd before. I told you that Christ bore the Punishment of Sin, and that the Faithful also do the same, *viz.* When God lays his afflicting Hand upon them : And therefore that of the Doctor is but a Sophistical way of Arguing, *Christ underwent the Punishment due to Sin, therefore Believers are never punished for Sin.* It doth not follow, because there is (as I shew'd you) a great difference between Christ's bearing of Punishment and a Believers bearing it : Which may be farther illustrated from this place of Scripture, where the Holy Ghost, speaking of the grievous Afflictions and Sufferings of the Godly, acquaints us what is the happy Fruit of them, *viz. The purging and taking away of their sins.* But one might object thus, *It is Christ's Blood that cleanseth, that purgeth us from all Sin*, he alone is the *Lamb of God that takes away the Sins of the World* : How then can *Iniquity be purged*, how can *Sin be taken away* by the Afflictions and Chastisements which God exerciseth his Servants with ? If Christ's Blood alone purgeth Iniquity, if he and none else takes away Sin, it is impossible the Sufferings of the Saints should do it. This is just the Arguing of the Doctor ; Christ (saith he) suffered Punishment for Sin : How then can Believers smart for their Sins ? He may as well say, *Christ purged away the Iniquity of Believers*, Christ, and he only *took away their Sins*, how then can they be purged and taken away by the Afflictions which they suffer ? Yes, they may very well ; for the Holy Ghost expressly saith as much, *By this shall the Iniquity of Jacob be purged*, &c. i.e. the Iniquities and Sins of Believers are purged and taken away by Afflictions, as proper Means appointed by God for that End ; but they are purged and taken away by Christ and his Blood, as the efficient meritorious Causes. There is this great difference between the one and the other. And so I shew'd you likewise the different manner of *Christ's being punished*, and of a *Believer's being punished* ; which, if you consider, you will easily grant, that they are both of them consistent. You see why I call the Afflictions of Believers *Punishments*, not that there is any Satisfaction made by them

them (that wholly belongs to Christ), not that they are harmful and mischievous to them; not that God designs their Ruin by them (for I have shew'd you, that they are the Instruments of their greatest Good), but because in God's afflicting of them, he hath respect to their Sins, he sends Calamities and Distresses to them, as the Penalty of their Mis-doings: Which I have shewed you is consonant to the Word of God in the Scriptures. I know that they are not strictly Punishments, because they are of a mixt Nature, and I have granted as much: And moreover, I am ready to lay aside the Word [*Punishment*] if it be offensive; and to use the Word [*Affliction*] or [*Chastisement*]; only this must be annexed; that this Affliction or Chastisement is sent for Sin. This is all I aim at in this part of my Remarks, and I could not prevail with my self to quit this without betraying the Truth, as it is revealed in the Scriptures. Whence you may judg how close the Doctor keeps to this infallible Rule, when he utters such Words as these *, *When God brings Afflictions upon thee, he doth not remember any Sin of thine: they are not in his Thoughts towards thee: And again, † The Lord never pours out Wrath as the Desert of his People.*

* Vol. I. Sermon. 11.

pag. 170.

† Vol. II. Sermon. 2.

pag. 258.

IX. It is not only asserted by him, that God is not offended or displeased with Believers, much less punisheth them for their Sins; but he holds likewise, that God is not pleased with any of their Graces or Duties, or whatever good thing they do, although these proceed from the Holy Spirit, the Author of all Goodness. In sundry of his Sermons you'll find this often maintained by him (so that 'tis endless to quote the particular places) that Christ alone pleaseth the Father, Christ's Righteousness only is acceptable; but as for Believers, they can do nothing that is pleasing to God. And the Reason which he gives in many places is this, because all that they do is mixt with Sin and Pollution, which will rather pull down Wrath upon them, than be acceptable to him who is of purer Eyes than to behold Iniquity. * *There is not, saith he, one righteous Action a Man doth perform; but he doth therein a new throw Dirt in the Face of God, by that Action of his, because Sin, as the wise Man saith, is Abomination to the Lord.* To which I answer, Though the most righteous Duties of the Faithful be mixt with Sin and Defilement (which cannot be denied) yet this hinders not their being acceptable to God. For first, they are such as the frail and.

* Vol. II. Sermon. 5.

pag. 322.

and imperfect Nature of Believers is capable of performing. God hath not made them Angels, but Men, and though he hath sanctified them, yet it is his good Pleasure that there should always be in them some Remains of Sin. Their imperfect state in this Life will not admit of what is higher and better, and therefore God vouchsafeth to accept their Services and Performances, though they be not devoid of all Defilement : He is pleased with the sincere (but imperfect) Endeavours of his Servants : *Where there is a willing mind, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. 8.12.* Secondly, the Actions of holy Men are pleasing to God, because they come from the holy Spirit. This blessed Sanctifier gives Worth and Value to all the Services of Believers : So that as they proceed from him, they cannot but be accepted of God the Father and are very valuable and precious. This even Mr. Bridg (the Doctor's Contemporary, and a Man of the Congregational-Perfession, and no Idolizer of Works, it is certain) expressed thus, *There are two things in every Duty or Service : There is something of God's, and something of a Mans own : Something of the Spirit, and something of a Mans own. A Man must not trample upon them as to the Point of Sanctification (i.e. as they proceed from the Spirit of Holiness) for then he should speak Evil of the Spirit, whose Works they are. They have the Image of Christ upon them, they are precious Metal, and therefore must not be trampled upon ; for (as he had said before) a Man tramples and treads upon the Dirt, but he will not trample upon Mony, upon Gold and Silver : Why ? Because that is a precious Metal, or hath the Stamp or the Image of the Prince upon it.* So he in a Sermon entituled *The Spiritual Life*, p. 51, 52. Christian Services then are *no Dirt*, as they come from the Spirit of Purity : yea, they are clean and pure, and precious in God's sight ; because he delights in whatever flows from that Sacred Fountain. This is an other Reason why our Services, though mixed with Perfections and Corruptions are pleasing to God. He must needs accept that which is his own. Thirdly, They are accepted for Christ's sake, in whom God the Father *is well pleased*, as he himself hath declared. It is Christ that makes our Righteousness to be accepted, by offering to his Father his own spotless and complete Righteousness. You shall not hear Dr. Crisp say one Syllable like this throughout his whole First Volume of Sermons, where he had often occasion to mention this : He will not in any of those Discourses acknowledg that the Duties and Performances of Believers please God, and are acceptable to him, and are of any Prevalency

Prevalency with him, but he designedly beats down the contrary Assertion. Yet behold, such is the Prevalency of Truth, that at last he is brought to acknowledg this very thing which he before opposed, that the Works of the Faithful are pleasing to God, and acceptable to him through Jesus Christ. * *Through Faith in Christ*, saith he, *the Filth and Dung of our Works is extracted by Christ; and he presenting the same purged by himself alone, they become accepted with God.* And he grants as much in another place; for he expressly saith *, *It is true, Christ doth purge away all the Filthiness both of Righteousness and Unrighteousness in Believers.* And whereas he adds, *But he doth not purge away the Filthiness of their Righteousness, that this Righteousness may prevail with God to lay Iniquity upon Christ;* this is a vain Surmise of his, and never enter'd into the Heads of those Persons whom he means when he saith, *They would be accounted the greatest Protestants.* They intend nothing like this, but only that (as he saith himself, and at the same time confutes himself) Christ purgeth away the Filth of the most righteous Actions of Believers, *that they may be accepted in the Beloved as Services*, p. 322. Now he acknowledgeth what he was so loth to do before, now he confesses they are acceptable to God for Christ's sake; whereas before he termed them *throwing Dirt in the Face of God.* He saw without doubt that there was a necessity of revoking such foul and scandalous Language as this, because so many plain Texts of Scripture utterly condemn it, and expressly aver, that the holy Actions of the Righteous and Faithful are pleasing and acceptable unto God. *Enoch had this testimony, that he pleased God, Heb. 11. 5. There will I accept them,* saith God by the Prophet *Ezekiel, Ch. 20. v. 40.* speaking concerning the times of the Gospel. *I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, Rom. 12. 1. He that in these things serveth Christ, is acceptable unto God, Rom. 14. 18.* And when the Apostle saith, *Without faith it is impossible to please God, Heb. 11. 6.* it is included, that by Faith we may please him. *Let us have grace, whereby we may serve God acceptably,* saith the same inspired Author, *Heb. 12. 28.* Is it not evident from all these places, that the Services and Performances of the faithful Servants of God, are not *throwing Dirt in his Face*, but are grateful and delightful to him? Though they are mingled with Sin, yet they are not rejected of God, because they are the best they can perform in this imperfect State, because they flow from the Spirit of Grace, and because they are purged

* Vol. II. Ser. 1.
Pag. 232.

* Pag. 322.

from all Filth by the perfect Righteousness of Christ. For these Reasons all the Servants of the most high ought continually to offer up Spiritual Sacrifices by Jesus Christ, and to discharge the several parts of their Duty with Chearfulness and Rejoycing; for God accepteth their Offerings and Services, and is delighted in them.

But how doth the contrary Persuasion (which is expressly maintained in a great part of the Doctor's Book) damp all Religion, and destroy all Christian Performances, and consequently makes way for Irreligion and Prophaneness? *Nothing we do*, saith this Author, *though it be never so good, is acceptable to God*: and nothing we do, though never so bad, is offensive to him, or provokes his Displeasure, or brings down Calamities upon us, if we once be Believers. If this doth not discourage and even destroy all Religion, it is impossible to tell what doth. Is not God pleased with our holiest Duties, then why should we take pleasure in them? For we ought to be pleased with nothing but what is pleasing to God. Do not wicked Actions and ungodly Practices incense the Divine Majesty, then how naturally will this excite Men to commit such Actions which they know are wicked and ungodly, but which they also know can never procure the Divine Displeasure? The short is, no Believer, no Saint need be troubled in his Conscience for any Sin whatsoever which he hath committed, nor can he feel any Content and Joy in his Breast after he hath done his Duty: For the good Works of Believers do not please God, and their evil ones do not displease him. Yea, Believers while they do their best Works are throwing Dirt in God's Face: Then surely while they do their worst things, they do so much more; and yet all this time they provoke not God's Anger in the least. That Man is bereft of all Sense and Understanding, who saith this doth not open a wide Gap to Licentiousness and Prophaneness. Judge then whether the Dr. was in good earnest when he said *, *I speak not*

* Vol. I. Sermon. 9.
pag. 136.

against doing any Righteousness according to the Will of God revealed, yea, I wish that Mouth were for ever stopp'd, that is open to blame the Law, and to discourage People from walking in the Commandments of God. Judge whether *Antinomianism* be not the High-way to *Libertinism*, though this Author, and those of his Persuasion endeavour to make us believe the contrary.

X. And Lastly, an other wild Position which these Sermons maintain, is this, that *all is done from Eternity, and so nothing is to be done now.* He often tells his Auditors, *your Business is done to*
your

your hand already: Therefore there is no need of begging for Faith, or any other Grace, or for Forgiveness of Sin, or any other Spiritual Priviledg: These are all granted already, and not to be done now. He frequently inculcates this, and in * one whole Sermon together insists upon it, viz. that *God's pardoning Sinners and justifying the Ungodly are not now or hereafter to be done: they are not present or future, but were dispatched long ago, even from Eternity*:

* Vol. II. Ser. 8. The Title of the Sermon is, Our Sins are already laid on Christ.

Whence he infers, that we must not look for Remission of Sins or Justification in this Life; we are not to be concerned in any such thing now, we need not be solicitous about it, for it is past and over: All is done from Eternity. But this is a gross Mistake, and the contrary is true, all is not done from Eternity, but a great deal is done in time, a great deal that concerns our Justification and Pardon. We must distinguish then between the Act of God from Eternity, his decreeing to pardon Sin. and the Act of God in time, or God's applying of the Decree. These are two different things, and we must look upon them as so: The neglect of which hath bred a great Mistake and Error in this Author and his Abettors: For whilst they confound these two, they shut up the whole Transaction of Man's Redemption and Salvation in the eternal Decrees, and so 'tis no wonder that they conclude all is done from Eternity, and thence draw very dangerous Inferences. But to prevent this, we must reckon these two as distinct Acts of God, viz. His decreeing from Eternity to pardon such and such Persons, and his actual performing of this, or the exerting and applying of the eternal Decree. There is Justification *in Sentence and Decree*, pronouncing of Persons just and innocent from all Eternity: And there is also a Justification *in Execution*, when the Persons are actually pardoned and discharged. Now, no Man is *actually* pardoned and justified till he *believeth*: And the reason is, because Christ's Righteousness can not be actually applied without Faith; for this is the only Instrument which applieth it to the Soul. Besides, Conversion and actual Justification go together, and are never separated: *Whom he did predestinate, them he calleth; and whom he calleth, them he also justifieth*, Rom. 8. 30. This is part of the golden Chain of Salvation, as Mr. Perkins, and other Divines have called it; but it is to be observed, that our Doctor never so much as takes notice of it, or once makes mention of it, though he had constantly an occasion to do it, treating of *Justification* and the Order of it so frequently. There can be no reason given of his omitting it, but this, That he was sensible this famous Text of *S. Paul* would ruin his Cause;

for here the Apostle acquainting us with the Method of Man's Salvation, tells us, that whom God from Eternity *predestinated*, i.e. decreed to justify and sanctifie, them he in time *called*, i.e. effectually converted, and at the same *justified*, i.e. actually discharg'd them from the Guilt of their Sins. You see here, that all the business of Man's Salvation is not done from Eternity, whatever the Doctor dreameth: There is a *Calling*, there is a *Converting*, as well as a *Predestinating*: There is a *Justifying* in time as well as a *Decreeing* it before the Foundations of the World. Though there be not a first and second Justification in the Sense of the Popish Doctors, who hold there is this double Justification in this Life, yet there is a twofold Justification in another Sense, that is, in respect of the *Decree of Justification*, and in respect of the *Actual Justifying* of a Person in time: the one was before all time, the other is in this present Life, and is attended with Regeneration, Conversion, and Sanctification. It was the *determinate Council* of God, that such and such Persons should be pardon'd and justified in time: It was also prefixed in the Eternal Decree of Election, that the same Persons should be effectually called, and born again by the Spirit, and be endued with inward Holiness. This is to be done in this Life, therefore all was not done from Eternity.

Indeed the Elect of God were not properly justified from Eternity; but the Decree then was only pass'd by God, that they should be justified afterwards: It was determined that Christ should come, and take away their Sins, and that there should be an Accomplishment of the Decree in the actual Justification of those that believe. This is that which fell from the Doctor's own Lips and Pen by chance †, *God*, saith he, *had all this* (that is, the Persons and Transgressions of all Men) *at once in his Eye; and having this Platform before him, as if all were then in being, he sets down his own Act of his Royal Assent* (for he had compar'd God's Decree to the Royal Assent given by a King to an Act), *that for every such Person as he had chosen, and for every such Transgression that should be committed at such and such a time, by such and such Persons, he would accept of such a Christ whom he would fit to bear their Transgressions.* Here you see he expresses it as a future thing, that *God would accept of Christ*; and what is that, but to pardon Sinners for his sake? And so he doth, before he is aware, acknowledg that very thing which before he denied, and that very stilly. In an other place you will find him confessing the same: after he had in several of his *Sermons* maintain'd, that none are justified and

† Vol. II. Sermon 8:
pag. 353, 354.

discharged;

discharged from their Sins now in time, but all was done long before; he at length submits to this, which is the real truth, but which he had boggled at so long*.

* Vol. II. Serm. 9.

As the Elect, saith he, were in the Eye of the Lord pag. 360.
before they had a real Existence and Being, so all their Iniquities were laid on Christ from Eternity: But it must needs be granted, that the particular Application of this Grace to Persons, that the Lord hath laid mine Iniquities and thine Iniquities upon Christ individually, must needs be in time. Indeed this is his way very often; he takes a great deal of pains to rear up a Notion, and then of a sudden pulls it down again. He had in other Discourses frequently asserted, that all the business of Justification was already done and past; and yet now he holds it is not done and past, but that it is in time: In this present Life the Lord lays Iniquity upon Christ, and thereby justifies the Ungodly. And this Justification is, when God enables us to believe in Christ, his only begotten Son, and to apply his meritorious Righteousness to our selves. Wherefore we are highly concerned in this business; we are to examine the Truth and Reality of our Faith, which is the Hand wherewith we receive Christ, the appointed Instrument whereby we apply his Righteousness: And we ought also to search into our Hearts and Lives, and see whether we be renewed and reformed, and whether the Graces of the Holy Spirit be implanted in us; for we cannot know that we are justified, unless we be sanctified, though our Justification depends not upon our Sanctification. Thus you cannot but apprehend, how the Doctor's first Assertions, mention'd under this Head, teach Men to neglect their present Concern and Duty, and to rest wholly upon what is past; yea, they falsely teach them, that those things are past, which are not yet come; whereupon they grow careless and secure, and descend into Hell with a groundless assurance of entering into Heaven.

Thus the Foundations of his Discourses being laid open, we see how weak, yea, how rotten they are. And the Superstructure is like the Foundation, infirm, unsound, unsafe, like to prove mischievous and dangerous. All religious Performances are marr'd, all the Duties of Christianity fall to the ground, if once we come to be persuaded of these following Propositions (which are the main Contents of his Book), That a Man may have a Part in Christ, and yet be destitute of Faith; that Fear and Dread, and consequently Watchfulness, are useless in Religion; that we obtain no present Blessing, nor can hope for any future one by Prayer; that Godly Sorrow, Humiliation, and Repentance, are of no Advantage.

Advantage to us, towards the turning away of God's Wrath; that the sincere Endeavours (if there were any such thing) of righteous Men, can afford no matter of Comfort and Rejoycing to them; that the holiest Persons can do nothing that is pleasing and acceptable to God, yea, that *they throw Dirt in his Face* as often as they pray, mourn, repent, or do any other religious Action; that God never takes notice of Sin in his Servants, so as to inflict any Punishment or Chastisement upon them for it; that the Sins of a Nation do not pull down Judgments upon them; that God is not displeased or angry with a Believer, though he be guilty of Lying, Cheating, Oppression, Uncleaness, yea, Murder, or any other enormous and flagitious Act; that there are no outward Signs and Marks of true Grace; that a Reprobate and regenerate Person may be equally sincere; that Sanctification is no Evidence of a Man's Justification; that neither good Works can do us any good, nor evil ones do us any harm. This is the Doctrin of our new Teacher, this is the Spirit of *Antinomianism*, and it cuts the Nerves of all the Duties and Exercises of Christianity. If any Man be led by these Principles, he will have but little or no Inclinations to pray, to watch, to humble himself, to practise Mortification and Self-Denial, to repent of his former evil ways, and to lead a holy Life, which are the things so often enjoyn'd and commanded by God in the Holy Scripture, especially in the New Testament, where we are assured, that they are indispensable Parts of the Christian Religion, and the only way to eternal Bliss and Happiness. But the foresaid Principles, if they be thoroughly entertained, will not suffer us to do any of these things to any purpose: They all tend to this, that we should lay aside the Practice of Religion, and give our selves up wholly to Sloth and Security, yea, and live in all Excess of Riot, and make our Lusts the only Laws and Rules of our Lives.

It may be, many well-meaning Persons are deceived by the specious *Title of the Doctor's Discourses* [*Christ alone exalted*], and they may imagin, that that Book cannot but be innocent, yea, very excellent, and design most glorious things, which bath so goodly a Front, which promiseth to *exalt Christ*, and him alone. But be not deceived by a fair Title, judg not of the Book by this, but scan the Book it self, and then you will know, whether the Title be deceitful or not. In plain Terms, you will know that it is; for Christ is never exalted and magnified, when Holiness and Righteousness are disgraced, when Christ's own Ways and Means are vilified, and even destroyed. Doth he not deal deceitfully, when, though

though he gives unto Christ the things that are Christ's, yet he doth not give unto the ways of Christ the things that belong to them? Why doth he not speak plainly and honestly, and tell his Auditors this Gospel-Truth, that our Salvation is by Christ Jesus alone, as the *efficient* and *meritorious Cause*; but that Prayer and other Ordinances of Christ's Appointment, and all our Graces and Duties, are *Instruments, Helps, Means, and Ways* to it? Why doth he not tell his Hearers, as a faithful Dispenser of the Word ought, That these are pleasing unto God, and are of themselves naturally serviceable to the great End of Salvation, for which God appointed them? This would have been plain dealing, this would have been an impartial and faithful discharging of his Ministry, and this would have been a powerful Invitation and Encouragement to the undertaking and performing of those Evangelical Duties. But instead of this, he tells them again and again, that neither Faith, nor the rest of the Graces of the Holy Spirit, nor any of our religious Actions and Performances have any thing to do in Salvation; that God is not pleased with them, and that he is not displeased with Believers when the contrary Actions are done by them: And many things of this Nature (of which I have given you a particular account before) he infuseth into their Minds, and thereby corrupts them.

I am sorry that I must go on to observe to you, that he is resolved to pursue his Notion, whatever comes on it, and in order to that, you may see, that though *Reason* (our that is a small thing with him) or *Scripture* stand in his way, he being in his full Carrier, makes his passage through them: He runs counter to the express Words of Holy Writ, whilst he pretends to keep close to it, yea, when he complains that others depart from it. He quarrels with Scripture where it is plain: He will not acknowledge, that a *Man is justified by Faith*, though *S. Paul* hath in so many individual Words said it over and over again; but he labours to pervert the Apostles Words, as you have heard before. This I desire the Readers of his Sermons to take notice of, and from this one thing to apprehend the pernicious design of his whole Book, which is to pervert the Words and Sense of the Holy Writings, and to lead Men from the true meaning of them into Error and Falshood. He values not *S. Paul's* Words, he maintains his Assertion in defiance of the Apostle: For this inspir'd Man assures us, that *we are justified by Faith*; but *Dr. Crisp* saith, *we are not*: *S. Paul* saith his *sincere and godly Conversation was ground of Rejoycing*; but the Doctor absolutely denies it. He might as well have said in plain Terms,
Paul,

Paul, thou liest: He might as well have told us, that the Scripture it self is false. But, besides these already mentioned, there are other Instances of his miserable perverting the Word of God; as his mis interpreting and wresting the plain meaning of these following Texts, *Strait is the gate, and narrow is the way that leadeth unto life*, Mat. 7. 14. *Forgive us our trespasses*, Luke 10. 4. *If any man be in Christ, he is a new creature*, 2 Cor. 5. 17. *We are his workmanship, created in Christ Jesus unto good works*, Eph. 2. 10. *We know we are passed from death to life, because we love the brethren*, 1 John 3. 14. All which places any unprejudiced Eye may see are grievously strained and distorted by him, on purpose to serve his turn, and to patronize the Cause which he hath espous'd. Wherefore his Reader must always stand upon his Guard, when he finds him quoting a Text of Scripture; he must ever suspect him, lest whilst he cites a place, he wrests the true meaning of it, and even when he speaks Scripture, delivers things in direct Terms contrary to it.

And as he runs contrary to *Scripture*, so he contradicts and confutes *himself*, which is a thing I have partly remarked already, and you must needs take notice of it in other places of his Sermons, and makes this Inference from it, That a Man that frequently contradicts himself, cannot be believed. Besides those Instances before given, there might be many more produced; especially the *Fourth Volume* (as 'tis called) of Sermons, which is lately printed, and was never published before, is as it were a *Recantation* of his former Discourses. As for Example; whereas the Doctor had said before, that the *common Signs and Marks* which Professors make use of, are no Evidences at all of their being in

† Vol. IV. Sermon. 3.
pag. 36.

Christ, and particularly that *Obedience* is none; now he is of another mind, and saith †, *Obedience is a comfortable Evidence that we are in Christ; for our Fruit will shew upon what Root we grow. The Spirit then bears loud witness with our Spirit, that we are the Children of God, if the Fruit be right.* Whereas, the Doctor, in some of his former Sermons, had told his Auditors, That religious Duties and Performances, and particularly Fasting and Humiliation, *bring no Good to them*, cannot avert the Divine Anger, or remove any Judgments that hang over them, or lie upon them, and that our best Services cannot please God; now you hear him deny all this in his last Sett of Sermons*, *We should*, saith

* Vol. IV. Sermon. 7.
pag. 76.

he, *preconsider the Ends of a Fast, why God looks for it. The Ends of it are, First, the Humbling of the Soul; Secondly, the Pleasing of God; Thirdly, the*

the *Averting of Wrath*. Would any Man imagine, that the same Person spoke this, who utter'd such strange things in Disparagement of Fasting, as I have set down under the *Fifth Head* of these Remarks? And presently after he saith *, *God hath made this Duty of Fasting effectual for much Good.* * Page 77.
 And afterwards †, *Our weak Performances, if they be sincere, are accepted in Christ the Beloved,* and he proceeds to quote several Texts to prove it: But no such Language as this could we hear, when there was the greatest occasion for it. Whereas, before this high Flyer could not digest S. Paul's Doctrin of *Justification by Faith*, now he is become very Orthodox *, *It is Faith alone,* saith he, justifieth: *Works have no hand in that business;* yet that Faith which justifies alone, stands not alone without Works; as if there could be a Faith in Men, and no Renovation of Life. Would you take this for the same Man that spoke those things which I have recited under my *First general Head*? Whereas, in his former Discourse, he would not allow that there is any *Motive in God* from any thing we can do; and whereas you never hear him moving and encouraging his Auditors to any holy Enterprize and Performance, now he is in another strain; for having spoken of the Grace of Self-denial, he adds * *Motives and* * Sermon 8. pag. 88.
Encouragements towards the attaining it; among the rest this is one, *This Self-denial,* saith he, *invites Christ and his Spirit not to withdraw.* It seems then, Christ and the Holy Spirit are invited and moved by what the Faithful do, which is quite contrary to what he had asserted before. And now in these last Sermons which are printed, he is much upon exhorting to Duty; he stirs People up, by several Considerations and Motives, to live well, and discharge the several Offices of Christianity. Thus, though it had been much more for the Doctor's Credit, if these last Sermons had not been added to the others, because they are *Retractions* of those before published; yet, on another account, it doth redound to his Credit and Honour, namely because he is so ingenuous as to speak Truth at last. In these late Discourses of *Self-denial and Fasting*, he speaks like other Divines, he is a very Orthodox Man. Now he hath left off his high Rants, he hath laid aside his strange Notions, he revokes his former Assertions, he overthrows all he said before, unless it be in the *Tenth Sermon*, where he is at his old Work again, and laughs at those who say *, *Suppose a Sinner hath lived in all manner of licentiousness, before he may believe that Christ hath justified him,* * Page 98.

him, he must forsake, and find by reflection on himself, that he hath forsaken all his former evil ways, and must be stricken with inward Terror, and feel the Pangs of the new Birth, as they call it, &c. Observe that [as they call it], he is at the old trade of mocking at inward Grace and Righteousness: The new Birth is matter of Derision to him; he would fain be at his *Ridiculing* again, and in so serious a matter as *Regeneration* too. Lord! What shall we think of this Man? Can we imagin that he ever intended good to the Souls of Men, when he thus irreverently speaks of this great Mystery of the Christian Religion, *the new Birth*?

What account may we give of this Self-Contradiction? It shews that the Doctor's Memory is very slippery, and that he forgets his former Assertions: Or rather this shews, that the Doctor was but in disguise, and personated another Man. This shews his Inconstancy, and that he loves to go backwards and forwards, and waver in these great Points. This shews the Inconsistency of his Notions, and that he cannot make them hang together. This shews that he reasons and argues deceitfully, and makes use of Sophistry instead of Logick. This shews likewise the Prevalency of Truth, that it will forcibly make its way, even from the Mouths of its professed Adversaries. The short is, the Doctor's general way in his Sermons is to go out of the Road, to startle and amuse his Hearers with strange improbable Notions; but then at some other times he strikes into the plain beaten Path, and then you may hear him utter that which he was so backward to before, yea, which he had directly opposed. So that the best Excuse that can be made for him, is, that he contradicts himself; and yet, to say the Truth, this Excuse is as bad a one as may be.

Or perhaps some of these Sermons which we find printed last of all, were the first that were preached by him, as I remember the Doctor's Son intimates: And then we are to observe hence, that the Doctor began well, but was soon weary of it. The common and generally acknowledged Truths of Christianity were thought too mean and vulgar by him: He resolv'd to strike out of the Road, and to seek some by-Paths; he had a mind to lay aside his old Divinity, and to take up a new one; and you see here the plain Effects of it, you behold the miserable Fruit of his Apostatizing from his first Principles. But if he had lived some Years longer, 'tis likely he would have retracted these *Antinomian* Tenets, and have proved an honest Orthodox Man: That is all the hopes we have of him.

I will not take notice here of the Doctor's *nauseous Repetitions*, the same thing in the very same Words over and over again. A Man may pick out of the *Two and Forty Sermons*, Four or Five that contain all he hath said in the rest. I will not stand to observe how many *bold and unwary Expressions* he hath, and how he seems to delight in them, which is worst. I will not rake into his *rude and unsavoury Stile*, which he is guilty of sometimes, and which is unbecoming the Mysteries of God, and renders those Holy things contemptible. I will not again call to mind (so as to insist here) how *irreverently* he speaks of the solemn Duties of Praying, Fasting, &c. and how he seems to affect a kind of *Drollery* when he treats of them. This is unworthy of a *Christian Man*, especially of a *Gospel-Minister*, and one that looks upon himself to be of the highest rank of *Protestants*. Certainly no *Puritan* but he, ever spoke of these Sacred things after that loose ridiculous manner. No Person, pretending to Gravity and Seriousness, did ever treat of serious Matters after that rate. Who could think that he who hath such Honey-Words sometimes, could disgorge such Gall and Bitterness? That he should jeer at *Christian Duties and Graces*, and at the very Foundation of all Christianity, the *new Birth*? Certainly it will be no breach of Charity to say, that he is one of the *Mockers and Scoffers of the last time*, foretold by the Apostle.

But the main Quarrel we have with the Doctor is, that by this, and by his several wild Assertions which we have before particularly insisted upon, he disparageth, disgraceth, defameth Religion it self, and discourageth Men in the way of Holiness, and teacheth them to turn Christianity it self into Ridicule. Is *Christ* to be exalted thus, namely by throwing down all *Christian Duties*, and by treading them under feet? Must *Christ* be set up by pulling down his *Ordinances, Worship, and Service*? And are not these pulled down, when Men are persuaded to believe, that these are but *throwing Dirt in God's Face*? Is *Christ* exalted, when *Faith* and *Repentance*, and all *Evangelpical Works*, which he himself hath commanded, are despised and vilified? This is absolute Contradiction; it is *exalting of Christ*, and at the same time *casting him down*. When therefore the Doctor talks of *exalting Christ* (as he frequently does) he confronts himself, he is self-condemned. This attempt of the Dr. is just as if a Man or a Company of Men should present a *Panegyric* to the Sovereign Prince they live under, and highly extol his Acts of Grace and Mercy to them, and with a great many Words set forth how gracious a Prince he hath been to them, and yet in the same *Panegyrick Oration* vilifie his *Laws*,

inveigh against his Decrees, and represent how unacceptable and unnecessary their Obedience to him would be. I appeal to any Man of Sense and Reason, whether these Persons may be truly said to *magnifie and extol* the King, or whether, on the contrary, it be not most evident that they *debase and dishonour him*. This is the very Case of the Doctor, and those Men we have been speaking of: They pretend to *exalt the Lord Jesus*, when they so often make mention of *Free-Grace*, but when they come to speak of the *Duty* which is consequent of it, they really disgrace and vilifie him, because they do not own this as necessary in it self, and acceptable to him.

The Doctor's Son, in his *Preface* to his Fathers Sermons, undertakes to vindicate him, and in that he doth the part of a *Son*; but he should have done it so, that all the World might not see he hath done him wrong; for whilst he confidently asserts that his Father speaks the Language and Sense of Mr. Perkins, Pemble, Gouge, the Bishop of Armagh, Bishop Reynolds, Dr. Jacomb, Dr. Manton, and others he names; any one that is acquainted with the Writings of those Persons, knows very well that they were of a different Judgment from his Father, in the Point of Justification by Faith, and all those other Doctrins which these *Sermons* are full of. So that the truth is, in mentioning those worthy Persons he doth rather condemn than vindicate his Father and his Writings. How then

* *Preface to the Reader.*

Thousand and Two Hundred Discourses I have by me, taken from the Lips of several Gospel-Preachers, and not Six of them oppose my Fathers Doctrin]: When

as 'tis well known, that the Ministers of the Presbyterian Persuasion (whom he heretofore frequently heard) were wont in most of their Sermons, to oppose the *Antinomian* Principles; unless you will help him out, by saying that he took *Notes* only of what pleased him in the Sermons he heard. But I will not aggravate things as I easily might; for I am charitably inclin'd to believe that the Doctor himself might be a good Man, though he took a Course to make many bad ones. I do not think that he and some others of his Opinion, always design'd the coupling of *Antinomianism* and *Libertinism* together; but that which I suggest is this, that the scope of their Principles and Doctrins doth promote this Conjunction, and it is very difficult to sever them. I am far from pronouncing a *damning Sentence* upon all those who approve of this Author and his Writings. I declare, that I believe some who assert these Opinions, think and speak in this matter according to their

their Consciences and real Persuasions : And it pleaseth God that their own Principles and Maxims have not an Influence upon them in their Actings. They live better than these *Sermons* teach them ; they do not follow the Conduct of their Principles. Hence it is that they are not discouraged from exerting all Virtues and performing all Duties, but are very diligent and fervent in them.

As for the Author himself, he being a *Scholar*, a *Preacher*, a *Doctor* in Israel, one that had some leisure to dive into these Points, and to search to the bottom of them, it may be thought by some, that he could not so strenuously and zealously maintain these Principles, and that in good earnest, and yet be a sincere Practiser of Virtue and Holiness. They rather are inclin'd to think, that he resolv'd to defend this *Hypothesis* which he had taken up, thereby to gratifie his Disciples and Party in those days, who had a great Opinion of him, and Mr. *Saltmarsh*, and such like Men. It may be this was the Temptation which this Man lay under (I do not, I cannot say it was ; but many a good Man hath fallen by the like), perhaps he was invited by the good Opinion of his own Parts and Abilities, to try how he could maintain this Cause, and thereby gain to himself a select Party of Men who would applaud his Doctrine, and rejoyce to see it defended with some Pretence of Reason, and the subtil managing of some Texts of Scripture. Some have thought (I cannot say how truly) that this push'd him on to these unhappy Undertakings, whereby it comes to pass that his Errors have been propagated, and within these few Years, by the reprinting of his Works more than ordinarily entertained. When I observed this, I saw it would be Charity to the World, to let them know what kind of Book this is, and to give them notice of the Danger of it. I must needs say, I was very loth at first to enter upon this Task ; I had read most parts of the Book at several times, and never had any Thoughts of publishing my Sentiments about it. I had so good an Opinion of *some things* in these Sermons, that I could not be induced to make any Reflections on the Author for *the ill ones* I saw mixed with them. But when I consider'd again, that the Good in these Writings might be Hurt by the Evil, or rather cause it to be swallow'd down with it for Good, I saw there was a Necessity of making some *Animadversions* upon these Discourses, that Persons might not be endamaged by their unwary Reading, much more by their unadvised Embracing of his erroneous Doctrine. For tho, it is true, to a wise and considerate Reader, this Book is an Antidote against its own Poyson, because the Author of it doth so often deny what he before asserted ; yet I was sensible that

that weak and unwary Readers would be apt to suck in the Venom without making use of the Antidote, unless it was plainly told them which is the one and which is the other. I grant indeed, that in some places he hath corrected and qualified what he deliver'd before; so that we may safely entertain it: But as he is to be praised where he doth this, so it is to be lamented that he falls into his former Errors again, and is as peremptory and dogmatical in them as ever. This extorted from me these foregoing *Remarks*, which I here offer to the World, and beseech the God of Heaven that they may be useful to those good Ends which I designed them for.

Towards the Conclusion I might take notice, that now of late the Doctrine of *Free-Grace* is the great and almost only Subject which is preached upon in the Assemblies of those that favour the *Antinomian* way. Seldom in any of the Meetings of that Party is there any thing treated of but this. And 'tis certain, that a more noble and excellent Subject they cannot choose, the same which the Doctor so often insists upon with much Warmth and Affection, and for which he deserves the Praises of all good Men. I wish all who have the Care of Souls would frequently make it the Matter of their Discourses in the Pulpit, otherwise they will be as blameable as the Doctor, and they will be so far from *exalting of Christ*, that they will *set up their Graces and Duties above him*. But that which I contend for is this, That Christ alone may have the Pre-eminence; that he may be acknowledged the sole Author and Finisher of our Faith and all other Graces; and likewise that these Graces having him for their Donor, may not be despised, neglected, and vilified by us; that we ought to look upon them as necessarily requisite, in order to Salvation and Happiness, and that accordingly we must be daily examining the Truth and Sincerity of them, and endeavour to increase and improve them, that we may adorn the Gospel of our Lord and Saviour Jesus Christ, by an exemplary Conversation, that *others seeing our good Works, may glorify our Father who is in Heaven*. See how the Apostles, how Christ himself preached: They preached *Free-Grace*, but not that *only*. Neither therefore ought it to engross the whole Discourses of the Preachers of the Gospel at this day, although it be the most prevailing Topick that can be used. Let us mind how our Saviour and his Apostles address'd themselves to Men; let us observe how the Scripture deals with them. This useth not this one Motive wholly, but hath others of another kind, such as these, the Commands and Injunctions of him who is our Sovereign Lord, the great and precious Promises, the Threatnings of God's Wrath against Sinners, the
Evils

Evils that attend a vicious Life, the inward Deformity of Sin, and its Contrariety to the Divine Nature, the innate Excellency and Beauty of Religion, the Pleasures and Advantages of Holiness, the Easiness of Christ's Yoke, the Rewards that attend it both here and hereafter. The Scripture moveth Men to a conscientious Discharge of their several Duties, by such Arguments and Inducements as these, as well as by that of *Free-Grace*. And if you hear a Hundred Sermons, or read as many Books wherein the contrary Doctrine is maintain'd, look upon these Discourses and Writings as Impostures and Cheats, and down-right Delusions. At this day nothing is heard from some Preachers Mouths but *Free-Grace*; this one Argument takes up all their Discourses, and none else. But I must tell them, that though this be a most prevalent Motive, yet it must not *always* be used, so as to *exclude* others. This is evident, undeniably evident from the *Scripture of Truth*, and therefore there is no resisting it. Those that preach the Gospel must not be partial in delivering the Truths of it, they must learn of S. Paul to *keep back nothing that is profitable unto their Hearers*, Acts 20. 20. They must communicate to them the whole Will of God without Reserves, and not preach upon one Doctrine with the Neglect and Omission of the rest.

This was the Fault of the Doctor, as his *Sermons* testify: And this is the Fault of some others at this day. I would only ask this, Are the Sinners of this Age so *ingenious* above all that were before them, that they must have nothing but *Free-Grace* preached to them to win and reclaim them? No Man that sees what sort of Men there are in the World, can easily believe this. But rather some of the Preachers of this Age are so *indulgent* and *fond* above all that were before them, that they choose out this Subject to tickle the Ears of their Hearers, and will not make use of any *other*. It may be partly imputed to this, that so many of those who are their Auditors, differ so little from other Folks, that they are as vain, as proud, as covetous, as unmortified as the rest of Mankind: The excellent Doctrine of *Free-Grace* being not back'd with a severe inculcating of their *Duty*, and of the absolute Necessity and Acceptableness of performing it, they are not careful of their Lives and Manners, but throw themselves upon the Mercy of Christ, with a gross Neglect of what they are to do, and of what is indispensably required of them. It may be observed, that since this Doctrine of *Free-Grace* hath been *wholly* preached, the Hearers of it have generally been more loose and extravagant in their outward Carriage than before. They are told, (and that most truly) that *Christ is exalted* by the preaching

preaching of God's *Free-Grace* to Sinners; but they are not told also, and that very frequently, that *Christ is exalted* by a holy Life; that *Christ is honour'd* by a religious Conversation; that *Christ is ex-toll'd and magnifi'd* when his Servants walk worthy of the Gospel, and make it their Study to live according to his righteous Laws and Rules; that *Christ is glorifi'd*, as well as his *Father*, when they bring forth much Fruit. Let Ministers preach of *Free-Grace* as affectionately as they can; but then let them not disparage and exclude a holy Life; nay, let them positively declare that there is a Necessity of being religious and holy, of doing our Duty, and of obeying God's Commands, in order to the obtaining eternal Happiness. Let them not cry up *Grace* so as to depress *Holiness*; as if these two were inconsistent; whereas indeed they are not, but are very nearly alli'd. All is from *Grace*, i. e. from the good Will and Bounty of God in Christ, even our *Holiness*, even our Living according to God's Will. This is from God, and therefore he that disparages this, speaks against *Grace*. *Sanctification* is the Gift of God, and therefore is by *Free-Grace*: Whence it is evident, that these two must not be oppos'd one to the other.

As for the Doctor, with whom our business is at present, I know he often saith, he preacheth nothing that may be a Disparagement or Hindrance to a religious and holy Life, and the Performance of our particular Duties; and he seems to wonder that any Man should think otherwise of him. But it is as clear as the Sun shining at Noon-day, that his Arguments and Discourses generally tend that way, and that they will (if they be imbraced) certainly damp all religious Enterprizes. And this Design is the more effectually carried on, because the Doctor all the while pretends to *exalt Christ*. This is a subtile Contrivance of the old Serpent, under the Name and Pretence of *Free-Grace*, and of the *Exalting of Christ*, to throw down all *Holiness and Religion*. The Devil was for the *Exalting of Christ*, when he carried him up to the lofty Battlements of the Temple, but with a design that he might be precipitated thence, and be destroyed. *Antinomianism* is such another *Exalting of Christ*; it is setting him on the Pinacle, lifting him up on high, with a purpose to cast him down head-long. This is no other than a Satanical and diabolical Extolling of Christ; such an Exalting of him as is attended with a Throwing down of Christianity. I wish deluded Souls would once see this, and know that Satan is in more Shapes than one: that he can appear (as here he doth) like an *Angel of Light*; that he can enervate the Gospel, and destroy Christianity even when he seems to exalt them. I beseech thee therefore, Good Reader,

Reader, beware of these Men and of their Writings; as thou wishest well to thy self, as thou tenderest the Salvation of thy Soul. Take heed of those pestilent Principles which are wont to delude Men by the specious Name and plausible Title of *Free-Grace*. Fix this on your Minds to secure you from Danger; that although there is no concurrence of our personal Righteousness with Christ's Righteousness in the Matter of Justification, yet this personal and inherent Righteousness is requisite in order to Salvation, and that Faith and Repentance are Conditions of the new Covenant. The Dr. indeed tells you, that * *Man*

* Page 82.

hath no tie upon him to perform any thing whatsoever on his part, as a Condition that must be observed on his part, and there is not one Bond or Obligation upon Man to the fulfilling of the Covenant, or partaking of the Benefits of it. But nothing is more opposite to Scripture, where Faith and good Works are represented as the necessary Qualifications and Conditions of Happiness.

This was the Doctrin of the *English Puritans*, as any one may satisfy himself by consulting their Writings. Mr. Fenner, who was of that number, speaks their Persuasion thus *, *Another End of good Works* (for he had been mentioning some Ends of good Works before)

* *Christ's Alarm to drowsie Saints*, II. Part, p. 100.

is to qualify us for Heaven. We cannot be qualified for the Kingdom of Heaven, unless we be holy and godly in Christ Jesus, except we have our Conversations honest, as becometh Saints. Afterwards he saith †, *We maintain a Necessity of good*

† Page 101.

Works; and as great a Necessity of them as the Papists; only we beat down the Merit of them, that no Man may think to be saved by Works; as a Reverent Divine said, We teach People Holiness and Righteousness and good Works; as if there were no way to be saved but by these: And again, we teach, that there ought to be as much hanging on the Grace of God, as if we could shew no more to be saved than the vilest Drunkard or Adulterer. This, I say, was the Doctrin of the *Puritans*, they stedfastly asserted, that though Faith and good Works are not the Condition of God's bestowing Christ's Righteousness on us, and justifying us, yet they are the Conditions and Qualifications of our Salvation, and that no Man hath any reason to believe that he hath a part in Christ, and shall be made happy by him, unless he performs these Conditions required in the Gospel.

This is fully and plainly asserted by an other eminent Man, who was a known Friend to *Puritans*; his Words are well worth the transcribing *, *It is worth the observing, saith he, that all the Promises of*

* *Mr. Calamy's Godly Man's Ask*, Sermon. 5. p. 149.

Life and Salvation are conditional: Happiness is entail'd upon Holiness, Glory upon Grace. You shall read in Scripture of the Blessings of the Covenant, and of the Bond of the Covenant, of the Blessings of the Promises, and of the Condition of the Promises. If ever you would assure your selves of your Interest in the Blessings of the Covenant; you must try your selves by your sincere performance of the Condition. Thus Christ is promised to none but such as believe, Pardon of Sin to none but such as repent, and Heaven to none but such as persevere in well doing. * After

* *Pag. 158, 159.* *terwards most admirably, You must study, saith he, the condition on which Christ is promised. It is certain Christ is not tendered absolutely, without any Condition. Those Texts which declare the Freeness of the Offer of Christ, do also mention a Condition to be performed by those that will have him. Object. But doth not the mentioning of a Condition take away the Freeness of the Tender of Christ? Answ. By no means; the reason is, because this very Condition is the free Gift of God. Quest. But what is the Condition upon which Christ is promised? Answ. There is (if I may so speak) *Conditio præparans* seu *disponens*, & *Conditio applicans*, the Condition required to the preparing and disposing us for an Interest in Christ, and the Condition applying Christ to us, and bringing him into our Possession. The former is the Sight of our Sins, the Sense of them, and a real Willingness to part with them. There is no Man qualified, according to the Gospel, to rest upon Christ for Pardon of his Sins, who is not really willing to part with them. The latter is Faith, which therefore is the proper Condition of the Gospel, upon which Christ is tendered: And this Faith is not a bare receiving and taking of Christ; for there are many who take him, and mistake him. But this taking and receiving of Christ hath these Properties, &c. And afterwards, Page 171. All Promises of Life and Salvation are conditional. Conditional Promises are the Fruit of Free-Grace as well as absolute ones. It is Free-Grace which enables us to perform the Conditions, and Free-Grace which moved God to promise such great Mercies upon such Conditions. And speaking of the Conditional Promi-*

* *Pag. 171, 172.* *ses, he saith *, They are of great use to quicken a lazy Christian, and to encourage him to Diligence: For no Man can obtain the Blessing promised, but he that performs the Condition enjoy'd. They are rare Touch-Stones to try our Interest in the Promises; for he that neglects to perform the Condition, cannot challenge an Interest in the Blessing promised upon the performing of it. Again, There are no Promises so absolute, as to exclude all Endeavours on our part. God will do the things promised for us, but by us. We work, but it is God that worketh all our Works in us and for us.*

Absolute

Absolute Promises are Foundations of Industry, as well as conditional. Thus this Author hath very solidly and substantially shewed the Truth and Usefulness of this Doctrin, viz. That our Graces and Works are the *Conditions* of our Salvation. This is the strain of the whole Scripture, and hath been irrefragably proved and demonstrated by several excellent Writers of the Church of England; but this ample Testimony of Mr. Calamy, and that other of Mr. Fenner, both of *Puritanical* Principles, will be more cogent with those I have to deal with at present, and therefore I have transcribed them from those Authors, and set them down fully. It hath been often said, that this Doctrin smells of *Popery*, or *Arminianism* at least. But behold! Here it is asserted by those who were neither *Papists* nor *Arminians*, or ever suspected to be so, unless it were by one *, who lately calls all his Non-conforming Brethren (that are not *Antinomians*) *Arminians*: He is the first Man that hath dealt thus uncharitably with them, and hath falsely branded them with a Title which all the World knows they have no right to, and which they are great Abhorrrers of. The Doctor's Son, who saith, he hath some Thousands of *Sermon-Notes* by him, hath, without question, some that he took at *Aldermanbury*, at Mr. C——'s Lecture there: I advise him to look them over again, and see whether some Heads of the fore-mentioned Doctrin preached by that Person be not among them. And when he is looking, it may be he will meet with something of Dr. Owen (whose Auditor he was) to the present purpose *, *Christ undertook, saith he, that those who were taken into the New Covenant should be enabled to comply with the Terms of it, fulfil its Conditions, and yield the Obedience required therein.* And perhaps he will find this Passage of a certain Preacher at the *Merchants Lecture* in *Broad street*, viz. † That *Christ, to complete our Justification, hath purchased for us Strength and Ability to perform the Condition of the New Covenant.* This we assent to, saith that Writer, and this all sober Men agree in, that the Gospel Covenant hath *Conditions* annexed to it, and these Conditions are to be performed, through the Aid and Assistance of the Spirit, by all those who attain to eternal Life and Blessedness. No Man alive can perform them fully, but our blessed Lord's complete and sinless Righteousness is accepted of God, and expiates for our Infirmities and Sinfulness. Wherefore let us rely wholly on the perfect and meritorious Obedience of our Redeemer, expecting

* *A Vindication of the Protestant Doctrin of Justification, &c.*

* Dr. Owen, Of Justification, p. 264.

† Mr. Cole's Discourse of Faith, p. 43.

to be saved by and for that alone. Yet let us understand *what the Lord requireth of us*, viz. *To do justly, and to love Mercy, and to walk humbly with our God*; to discharge our Duty conscientiously in the several Parts of it, to adorn our Profession by a holy and upright Conversation, and to pray unto God that we may be strengthened to perform this. Let us abhor the Doctrin of those Men who discourage us from doing this, and speak deridingly and scoffingly of the *Duties and Graces* which are required of us, and who separate Justification from Sanctification. Dr. Crisp is guilty of this throughout his whole Book: Therefore, Christian Reader, be very wary in reading this Author, and make it thy humble Prayer to God, that thou mayest be able to discern the Snares that are laid for thee by him and his Followers; and that thou mayst be so wise and prudent as to escape them. See now S. Jude's Words verified, *There are certain men crept in unawares, turning the grace of our God into wantonness and licentiousness*, depraving and debauching the Holy Religion of Christ Jesus. Wherefore, with great Fervency, implore the Divine Aid, that thou mayst not be corrupted and seduced by the wanton and licentious Doctrins of these Men, especially of this Author, who hath mingled them with his Sermons every where: And the rather be very careful to reject these gross Errors, because they are so *highly dangerous and pernicious*, that is, because they are repugnant to the whole strain of the Bible, because they vilifie the Institution and Appointment of God himself, because they oppose the great Design and End of the Gospel, which is Holiness of Life, because thereby they eclipse God's Glory in the World, because they set open a Door to Libertinism and Prophaneness; in a Word, because they overthrow the Gospel which preacheth Sanctification as well as Justification.

Thus you have my *Animadversions*, and the Design of them: I hope, through the Divine Blessing, they will prove advantageous and successful.

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